DOCUMENT RESUME

ED 295 879 SO 019 084

TITLE Social Studies: Appendix for Elementary, Middle, and High School Guides for Teaching about Human Rights.
INSTITUTION Detroit Public Schools, Mich. Dept. of Curriculum Development Services.
PUB DATE 82
NOTE 579p.; For related documents, see SO 019 081-083.
PUB TYPE Guides - Classroom Use - Guides (For Teachers) (052)

EDRS PRICE MF03/PC24 Plus Postage.
DESCRIPTORS Annotated Bibliographies; *Civil Liberties; *Civil Rights; Educational Resources; Elementary Secondary Education; Equal Opportunities (Jobs); Equal Protection; Filmographies; Global Approach; Instructional Materials; International Education; Learning Activities; Political Attitudes; *Primary Sources; Simulation; *Social Studies; World Problems
IDENTIFIERS Declaration of the Rights of the Child; Mock Trials; United Nations Charter; Universal Declaration of Human Rights

ABSTRACT

Seventy documents including primary source materials, simulations, mock trials, short stories, vignettes, and statistical data are provided for the implementation of the elementary, middle, and high school human rights curriculum. Original documents include: (1) the Universal Declaration of Human Rights; (2) the Declaration of the Rights of the Child; and (3) the Charter of the United Nations. "Thermal Pollution: Background Material for a Mock Trial," highlights an unusual case of thermal pollution that occurred when cold water was introduced into an artificially-warmed tidewater stream in New Jersey. "The 100% American" is a vignette designed to initiate discussion on the many contributions of other cultures to the U.S. way of life. The list of "65 Ways To Say That's a Job Well Done," shows how self-esteem can be engendered in students. "Body Ritual Among the Nacerima: A Study in Ethnocentrism" is a parody that describes some "strange customs" of Americans. Statistical data is provided on the number and percent of persons below the poverty level from 1959 to 1974, and research is cited on prejudice and discrimination. The document also includes: (1) a filmography of filmstrips on human rights for elementary, middle, and high school classes; (2) a filmography of soundfilms on human rights for elementary, middle and high school students; and (3) an extensive annotated bibliography on human rights for elementary, middle, and high schools. (SM)

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DETROIT PUBLIC SCHOOLS
Division of Educational Services
Office of Curriculum and Staff Development
Department of Curriculum Development and Services
SOCIAL STUDIES

APPENDIX
for
Elementary, Middle, and High School Guides for Teaching About Human Rights

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UNIVERSAL DECLARATION OF HUMAN RIGHTS

PREAMBLE

WHEREAS recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

WHEREAS disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people,

WHEREAS it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law,

WHEREAS it is essential to promote the development of friendly relations between nations,

WHEREAS the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom,

WHEREAS Member States have pledged themselves to achieve, in cooperation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms,

WHEREAS a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge,

NOW, THEREFORE,

THE GENERAL ASSEMBLY

proclaims

THIS UNIVERSAL DECLARATION OF HUMAN RIGHTS as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

ARTICLE 1. All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

ARTICLE 2. Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

ARTICLE 3. Everyone has the right to life, liberty and security of person.

ARTICLE 4. No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

ARTICLE 5. No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

ARTICLE 6. Everyone has the right to recognition everywhere as a person before the law.

ARTICLE 7. All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

ARTICLE 8. Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

ARTICLE 9. No one shall be subjected to arbitrary arrest, detention or exile.

ARTICLE 10. Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

ARTICLE 11. (1) Everyone charged with a penal offense has the right to be presumed innocent until proved guilty according to law in a public trial at which he has all the guarantees necessary for his defense.

(2) No one shall be held guilty of any penal offense on account of any act or omission which did not constitute a penal offense, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offense was committed.

ARTICLE 12. No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

ARTICLE 13. (1) Everyone has the right to freedom of movement and residence within the borders of each state.

(2) Everyone has the right to leave any country, including his own, and to return to his country.

ARTICLE 14. (1) Everyone has the right to seek and to enjoy in other countries asylum from persecution.

(2) This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

ARTICLE 15. (1) Everyone has the right to a nationality.

(2) No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

ARTICLE 16. (1) Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.

(2) Marriage shall be entered into only with the free and full consent of the intending spouses.

(3) The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

ARTICLE 17. (1) Everyone has the right to own property alone as well as in association with others.

(2) No one shall be arbitrarily deprived of his property.

ARTICLE 18. Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

ARTICLE 19. Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

ARTICLE 20. (1) Everyone has the right to freedom of peaceful assembly and association.

(2) No one may be compelled to belong to an association.

ARTICLE 21. (1) Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.

(2) Everyone has the right of equal access to public service in his country.

(3) The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

ARTICLE 22. Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international cooperation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

ARTICLE 23. (1) Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.

(2) Everyone, without any discrimination, has the right to equal pay for equal work.

(3) Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.

(4) Everyone has the right to form and to join trade unions for the protection of his interests.

ARTICLE 24. Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

ARTICLE 25. (1) Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.

(2) Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

ARTICLE 26. (1) Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

(2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

(3) Parents have a prior right to choose the kind of education that shall be given to their children.

ARTICLE 27. (1) Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.

(2) Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

ARTICLE 28. Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

ARTICLE 29. (1) Everyone has duties to the community in which alone the free and full development of his personality is possible.

(2) In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.

(3) These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

ARTICLE 30. Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.

DECLARATION OF THE RIGHTS OF THE CHILD

PREAMBLE

WHEREAS the peoples of the United Nations have, in the Charter, reaffirmed their faith in fundamental human rights, and in the dignity and worth of the human person, and have determined to promote social progress and better standards of life in larger freedom,

WHEREAS the United Nations has, in the Universal Declaration of Human Rights, proclaimed that everyone is entitled to all the rights and freedoms set forth therein, without distinction of any kind, such as race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status,

WHEREAS the child, by reason of his physical and mental immaturity, needs special safeguards and care, including appropriate legal protection, before as well as after birth,

WHEREAS the need for such special safeguards has been stated in the Geneva Declaration of the Rights of the Child of 1924, and recognized in the Universal Declaration of Human Rights and in the statutes of specialized agencies and international organizations concerned with the welfare of children,

WHEREAS mankind owes to the child the best it has to give,

NOW THEREFORE,

THE GENERAL ASSEMBLY

PROCLAIMS this Declaration of the Rights of the Child to the end that he may have a happy childhood and enjoy for his own good and for the good of society the rights and freedoms herein set forth, and calls upon parents, upon men and women as individuals and upon voluntary organizations, local authorities and national governments to recognize these rights and strive for their observance by legislative and other measures progressively taken in accordance with the following principles:

PRINCIPLE 1

The child shall enjoy all the rights set forth in this Declaration. All children, without any exception whatsoever, shall be entitled to these rights, without distinction or discrimination on account of race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status, whether of himself or of his family.

PRINCIPLE 2

The child shall enjoy special protection, and shall be given opportunities and facilities, by law and by other means, to enable him to develop physically, mentally, morally, spiritually and socially in a healthy and normal manner and in conditions of freedom and dignity. In the enactment of laws for this purpose the best interests of the child shall be the paramount consideration.

PRINCIPLE 3

The child shall be entitled from his birth to a name and a nationality.

PRINCIPLE 4

The child shall enjoy the benefits of social security. He shall be entitled to grow and develop in health; to this end special care and protection shall be provided both to him and to his mother, including adequate pre-natal and post-natal care. The child shall have the right to adequate nutrition, housing, recreation and medical services.

PRINCIPLE 5

The child who is physically, mentally or socially handicapped shall be given the special treatment, education and care required by his particular condition.

PRINCIPLE 6

The child, for the full and harmonious development of his personality, needs love and understanding. He shall, wherever possible, grow up in the care and under the responsibility of his parents, and in any case in an atmosphere of affection and of moral and material security; a child of tender years shall not, save in exceptional circumstances, be separated from his mother. Society and the public authorities shall have the duty to extend particular care to children without a family and to those without adequate means of support. Payment of state and other assistance toward the maintenance of children of large families is desirable.

PRINCIPLE 7

The child is entitled to receive education, which shall be free and compulsory, at least in the elementary stages. He shall be given an education which will promote his general culture, and enable him on a basis of equal opportunity to develop his abilities, his individual judgment, and his sense of moral and social responsibility, and to become a useful member of society.

The best interests of the child shall be the guiding principle of those responsible for his education and guidance; that responsibility lies in the first place with his parents.

The child shall have full opportunity for play and recreation, which should be directed to the same purposes as education; society and the public authorities shall endeavor to promote the enjoyment of this right.

PRINCIPLE 8

The child shall in all circumstances be among the first to receive protection and relief.

PRINCIPLE 9

The child shall be protected against all forms of neglect, cruelty and exploitation. He shall not be the subject of traffic, in any form.

The child shall not be admitted to employment before an appropriate minimum age; he shall in no case be caused or permitted to engage in any occupation or employment which would prejudice his health or education, or interfere with his physical, mental or moral development.

PRINCIPLE 10

The child shall be protected from practices which may foster racial, religious and any other form of discrimination. He shall be brought up in a spirit of understanding, tolerance, friendship among peoples, peace and universal brotherhood and in full consciousness that his energy and talents should be devoted to the service of his fellow man.

Adopted by the United Nations General Assembly at its 841st
plenary meeting held in New York on November 20, 1959.

HUMAN RIGHTS CALENDAR

JANUARY 1 Emancipation Proclamation. 1863.

2 First United States stamp to show a woman bore the picture of Martha Washington. 1902.

3 Lucretia Coffin Mott. Abolitionist and advocate of woman's rights. Born 1793. Died November 11, 1880.

4 Louis Braille. French educator of the blind who originated the Braille writing system. January 4, 1809.

5 Nellie T. Ross. First American woman to become a governor. Wyoming. 1905.

6 Joan of Arc. National heroine of France. January 6, 1412.

Four Freedoms Day. Proclaimed by Franklin Roosevelt. 1941. Freedom of speech; worship; from want; from fear.

Haym Salomon's Birthday. Jewish patriot who helped finance the American Revolution.

7 Anniversary of the first election held under the United States Constitution. 1789.

8 World Literacy Day.

9 Carrie Chapman Catt. American suffrage reformer. Founder of the National League of Women Voters. 1859.

10 Anniversary of the founding of the League of Nations.

11 Alice Paul. 1885. Founder of National Woman's Party. 1913. The author of the proposed ERA.

12 Hattie Caraway from Arkansas was elected as the first woman senator in United States history.

Human Rights Calendar

JANUARY	14	Albert Schweitzer's Birthday. Born in 1875. Noted humanitarian and medical missionary in Africa. Won the Nobel Peace Prize in 1952.
	15	Martin Luther King. Born in 1929. Winner of Nobel Peace Prize in 1964.
	17	Birthday of Benjamin Franklin. Born in 1706.
	29	Birthday of Thomas Paine.
	30	Women's Peerage Day. Women were admitted to the House of Lords for the first time in 1958.
FEBRUARY	1	National Freedom Day. Commemorating the day in 1865 when President Lincoln signed a resolution proposing a constitutional amendment to outlaw slavery.
		People's Day. Stresses the importance of the individual and underscores the precedence of people over property.
		International Friendship Month.
		Afro-American History Month.
	2	Thadeusz Kosciuszko's Birthday. 1746. American Revolutionary patriot from Poland.
	7	Frederick Douglass' Birthday. 1817. Abolitionist. First Black citizen to hold high rank in the United States government.
	12	President Lincoln's Birthday. 1909.
		Anniversary of the establishment of the N.A.A.C.P.
	14	League of Women Voters was established in 1920.

Human Rights Calendar

FEBRUARY	15	Susan B. Anthony's Birthday. 1820.
	17	Society for the Prevention of Cruelty to Animals originated. 1869.
	21	First Indian Newspaper was published in both English and Cherokee. 1828.
	22	George Washington's Birthday. 1732.
		Brotherhood Week.
	23	W. E. B. Dubois. American educator and leader of the movement for Black equality.
	27	Anniversary of the Battle at Wounded Knee. 1890.
MARCH	1	Peace Corps was established. 1961.
	4	Casimir Pulaski. 1747. Organizer of a corps of cavalry and light infantry during the American Revolution.
		United States Constitution Day.
	7	Luther Burbank's Birthday. 1849. English-American naturalist who introduced 600 varieties of plants to America.
	8	International Women's Day.
	10	Harriet Tubman's death in 1913. Abolitionist.
	16	Founding of Freedom's Journal. 1827. First Black newspaper in United States.
	21	International Day for the Elimination of Racial Discrimination initiated by United Nations in 1966.

MARCH	21	Earth Day. Day of international recognition of the need to preserve the earth's resources.
	22	Anniversary of the passage of the Equal Rights Amendment. 1972.
		First equal employment law was passed in Illinois in 1872.
	26	Global Understanding Day.
	31	Abigail Adams called for Women's Rights in 1777.
		Birthday of Caesar Chavez. Organizer of United Farm Workers. 1927.
APRIL	1	Intolerance Day. Established to confine intolerance to the most appropriate day of the year, April Fools' Day.
	4	Dorothea Dix born. 1802. Tireless worker for humane conditions in mental hospitals.
		Martin Luther King, Jr. assassinated. 1968.
	7	World Health Day. Anniversary of establishment of World Health Organization. 1948.
	9	Marian Anderson sang on steps of Lincoln Memorial because she was denied use of the D.A.R.'s Constitution Hall.
	11	Jackie Robinson joined the Brooklyn Dodgers as the first Black player in major league baseball. 1947.
	13	Holocaust Day Observance. Memorializing the death of six million Jews in World War II.
	17	Children's Protection Day in Japan. Celebrating the passage of laws for juvenile delinquents.

APRIL	18	Birthday of Clarence Darrow. 1857 - 1938. Famous lawyer in the Scopes' Trial.
	21	Friedrich Froebel's birthday. 1782 -1852. German educator. Founder of kindergarten.
	24	Armenian Martyrs' Day. Memorializing the Turkish Massacre of 1915 - 1916.
MAY	1	Law Day in the United States to advance equality and justice under the law.
		Labour Day or International Workers' Day celebrated in sixty-six countries.
		Save the Children Day to raise public consciousness about the plight of children around the world.
		Senior Citizens' Day. Beginning Senior Citizens' Month.
		Humane Sunday. First Sunday of May. Prevention of Child Abuse and Prevention of Cruelty to Animals.
		Students' Memorial Day in memory of the four students killed at Kent State. 1970.
	11	International Mothers' Day. Unites Mothers of the world in action program for peace.
	12	Florence Nightingale's Birthday. 1820. Founder of modern nursing.
	13	(or second Sunday in May) World Red Cross Day celebrated in honor of Jean Henri Durant. 1828.

Human Rights Calendar

MAY	14	Edward Jenner discovered that vaccination could prevent smallpox.
	17	Anniversary of the banning by the United States Supreme Court of racial segregation in the public schools. 1954.
	21	Birthday of Frederic Passy. 1822 - 1912. Founder of the International and Permanent League of Peace and winner of Nobel Peace Prize. 1901.
	24	Birthday of Jan Smuts, South African statesman. Leader in establishment of League of Nations and United Nations.
	27	Birthday of Amelia Bloomer. 1918. Campaigned for clothes for women that were less bulky, more comfortable and healthy.
		Birthday of Rachel Carson. American marine biologist. Author of *Silent Spring*. Aroused worldwide concern over dangers of worldwide environmental pollution.
JUNE	4	The first minimum wage law was passed in 1912.
	5	World Environment Day. Observed by United Nations members, supporting activities reaffirming the need to preserve the environment.
	10	1935. Alcoholics Anonymous established.
	14	Harriet Beecher Stowe. Author of *Uncle Tom's Cabin*. Born in 1811.
	15	King John signed the Magna Carta in 1215.
	17	James Weldon Johnson. Born in 1871. Founder of the N.A.A.C.P. and writer of *Lift Every Voice and Sing*.

Human Rights Calendar

JULY	2	Anniversary of enactment of the 1964 Civil Rights Act.
	4	Anniversary of the signing of the Declaration of Independence.
	8	Anniversary of granting of first passport to an American citizen. 1796.
	14	Bastille Day. Anniversary of French independence. 1789.
	28	Birthday of John Peter Zenger. 1746. Journalist. Tried for seditious libel. His acquittal was a victory for freedom of the press.
AUGUST	7	Birthday of Ralph J. Bunche. Negotiator of the Arab-Israeli Truce and winner of the Nobel Peace Prize in 1950.
	14	Anniversary of the signing of the Atlantic Charter in 1941. It outlined eight points that were later incorporated in the United Nations Declaration.
	26	Woman's Equality Day. The anniversary of the proclamation of final approval of the Nineteenth Amendment.
	29	Anniversary of the Civil Rights Act of 1957. The first federal civil rights legislation since 1875.
SEPTEMBER	1	Labor Day (first Monday in September).
	6	Birthday of Jane Addams. 1860.
	12	Respect for the Aged Day in Japan.
	21	(variable) Press Sunday. A day of tribute to the freedom of the press and to the first newspapers published in America.
		(variable) Yom Kippur. Day of Atonement.

Human Rights Calendar

SEPTEMBER	22	Anniversary of the day that Lincoln read the Emancipation Proclamation in 1862.
		(variable) Fourth Friday of September. Native American Day.
		(variable) Fourth Sunday of September. National Good Neighbor Day. To build a nation and world that cares to increase understanding and appreciation of our fellow man, beginning next door.
OCTOBER	2	Birthday of Mohandas Gandhi. Hindu statesman.
		(variable) First Monday in October. Child Health Day. Proclaimed by President Hoover in 1930.
	4	World Day for Animals. Concerned with humane treatment of animals.
		(variable) First Monday of October. Universal Children's Day. Designated by the United Nations in 1953.
	12	Day of the Race. Designated by Spanish-speaking people throughout the world to recall their common heritage and unity in language and tradition.
	24	United Nations Day. 1945.
	26	International Red Cross Day.
	31	U.N.I.C.E.F. Day.
NOVEMBER	4	U.N.E.S.C.O. founded. 1946
	10	Anniversary of first nation-wide observance of Book Week. 1919.
	11	Armistice Day and anniversary of the entombment of the unknown soldier of World War I in Arlington, Virginia.

NOVEMBER	12	Birthday of Elizabeth Cady Stanton. 1815.
	20	Rights of the Child Day. Anniversary of the adoption of the Declaration of the Rights of the Child. 1959.
	26	Sojourner Truth Day. Anniversary of the death of a leading abolitionist.
DECEMBER	10	Wyoming authorized women to vote and hold office. 1869.
	11	Establishment of U.N.I.C.E.F. 1946.
	15	Bill of Rights Day. Honoring the ratification of the first ten amendments of the Constitution. 1791.
	21	Free Press Day.

CONFLICT AND RESOLUTION

The Inhabitants

You are a group of people who have lived in this territory for twenty years. You were the first people to settle in this valley. The area appealed to you for the following reasons:

1. The valley was small - just large enough for you to settle and raise food for your families.
2. The weather was warm and sunny with enough rain to water the crops.
3. A river ran nearby and would provide clean water for drinking.
4. Trees on the hillsides provided lumber for houses and added to the beauty of the scenery.
5. Wild animals roamed the woods and were a source of meat.

The Intruders

You arrived in the valley about three years ago. You had been driven from your homeland and were seeking a safe place to live. The area appealed to you for the following reasons:

1. The valley was small - just large enough to buy some land and build some industries.
2. A river was nearby and would provide water for the lumber and paper industries.
3. Trees on the hillsides would provide raw materials for the lumber and paper industries.
4. The weather was warm and sunny providing enough rain for the trees to grow and a pleasant environment for those who would work outside.

The Story

When the intruders first moved into the valley, they were not called intruders at all. The inhabitants sold them some of their crops and they seemed to be well accepted. Then, suddenly, things seemed to change just about the time the saw mill and paper industries began. Soon these people became known as the "intruders."

REPORT FORM

Name of Person ____________________ This person was

born in ____________ (Town), ____________ (State or Area), ____________ (Country) on ____________ (Month), ______ (Day), ______ (Year).

This person's accomplishments include:

____

____

____

____

This person is most famous for ______________________________

____

The point at which this person became famous was ______________________________

____

List what is happening now or what has happened as a result of this person's effort ______________

____

____

____

____

____

2.8.1 / #1 Elem

Name ______________________

Date ______________________

Complete the following chart.

	Japanese	Italian	American Indian	Spanish	
Government					
Food					
Religion					
Clothing					
Language					
Architecture					
Art					
Recreation					
Music					

3.2.1 / #8 Elem.

THE STORY OF PETER SHEM

There once was a boy who grew up in Kenya, East Africa. His name was Kamoya Kangthethe, which literally meant, son of Kangthethe. When it was time for Kamoya Kangthethe to go to school, his family attempted to enroll him in an English Missionary School. The school officials refused to admit Kamoya on the grounds that he did not have a "Christian" name. Kamoya's family wanted him to have a good education so dearly that they decided to let the missionary officials rename their son.

The sisters at the school decided that Kamoya needed a short, easy to pronounce "Christian" name. One of them, fascinated with the story of Peter in the Bible and another sister who had been reading about Shem decided to rename Kamoya, Peter Shem. He was no longer known as Kamoya Kangthethe.

Throughout his educational experiences, he was called Peter Shem. Because of his excellent grades, he was chosen to continue his education at an American university. Excelling at the university, he graduated and subsequently became a professor at the University of Michigan, where he taught African languages. After much study about African languages and culture, Peter Shem began to recognize what had happened to him long ago when the sisters had renamed him. As a result of this recognition, Kamoya Kangthethe took back his family name and dropped the name Peter Shem.

Questions:

1. What right was violated when Kamoya was given the name Peter Shem?
2. Why do you think Kamoya felt it necessary to take back his family name?
3. How would you feel if someone took your name and gave you one of their choosing? Why?

HOLIDAY SEASON IN AUSTRIA

The holiday season in Austria lasts for an entire month. It begins on December 5, when the children watch for the coming of the two messengers of Christmas, good Saint Nicholas and Krampus, his companion.

Christmas Eve and Christmas Day are the happiest times in all the holidays for Austrian children. Then their whole celebration centers around the Christkind (Christ Child). They believe that he is the one who will bring them presents on Christmas Eve. On that evening the family gathers for a supper of fish, usually carp. After supper they all listen for the tinkling of a little bell announcing that the Christkind has finished fixing the Christmas tree. The locked doors of the living room are then opened, and all hurry in for the first glimpse of their tall lighted tree, hung with sugar plums, tinsel, and gifts tied to the branches, or piled underneath by the Christkind. Before the gifts are opened, the family sings together Stille Nacht ("Silent Night") and other favorite carols.

At midnight all attend Christmas Eve services at the church. In the mountainous parts of western Austria, processions of people make a beautiful sight as they light their way with torches down the slope to the church in the valley.

Families enjoy going to church again on Christmas Day. When they return home, they sit down to a great feast of roast goose, stuffed with chestnuts and apples. The meal is topped with all kinds of cakes and cookies.

The holiday celebration ends on January 6, when Austrian children like to dress as the Three Wise Men and go up and down the streets singing carols. As a treat, housewives give them the last of the goodies from the Christmas trees before the trees are taken down.

THE SANCHEZ FAMILY AND THE GRAPE STRIKE

Mr. and Mrs. Sanchez and their seven children came from Mexico to live in California one year ago. Mr. Sanchez had been told by relatives who had been to the United States that he could make a lot of money very quickly if he came to California. When Mr. Sanchez arrived in California, he found that it was very hard to make a living working in the fields. Since the Sanchez family has been working in California, it has had to move many times in order to follow the crops and find work. The family has traveled as far as Texas and Michigan to work in the fields.

The work in the fields is very hard. Everyone in the family, except little Carlos, works in the fields so that the family can make enough money to get by with. Even Mrs. Sanchez, who used to stay at home and take care of the home when they lived in Mexico, now must work in the fields. The pay for the work is very low. Mr. and Mrs. Sanchez find they get further into debt each year.

The Sanchez family is now living in the San Joaquin Valley in California. The family went there to work in the grape fields. For a while everything was okay. Recently, a lot of things have been happening in the valley that Mr. and Mrs. Sanchez do not fully understand. Most of the field workers have said that they will not go to work next week because the Mexican American Union, lead by Juan Gonzales, who is very popular with the workers, has called a strike. The union is demanding that the owners of the grape fields pay the workers more money and give them better worker benefits. The workers who belong to the Union are threatening to attack any worker who tries to go to work while the strike is on.

Mr. Sanchez is not a member of the Union. He wants very much to go to work next week. He has a lot of bills to pay and needs the money for food and clothing. The family simply cannot get by with the small amount of money that the Union has promised to give Mr. Sanchez if he joins it and refuses to work next week. Mr. Sanchez also realizes that if the grapes are not picked within the next two weeks, they will rot. He has heard that these strikes sometimes last for months. His boss told him that if he wants to go to work next Monday morning - the day the strike is to begin - he will give him protection from the unionized workers. Mrs. Sanchez thinks that Mr. Sanchez should support the strike so that he can make higher wages in the future.

CONSIDER THESE QUESTIONS:

1. What is the author's purpose in this story?
2. What is the main idea of the second paragraph?
3. Do you think that Mr. Sanchez and his family will go to work in the field next Monday? Why or why not?
4. If Mr. Sanchez does go to work, what do you think will happen to him and his family?
5. If Mr. Sanchez does not go to work in the grape fields next Monday, what do you think he might do to earn money?
6. What do you think Mr. Sanchez should do? Why?
7. What would you do if you were (a) Mr. Sanchez, (b) Mrs. Sanchez, (c) the children? Why?
8. Tell whether you agree or disagree with this statement and why?

   "The head of a family should never let his or her spouse and children do without the food and clothing they need."

INDIAN CHILDREN SPEAK

Juanita Bell (Pima Indian)

People said, "Indian children are hard to teach.
Don't expect them to talk."
One day stubby little Boy said,
"Last night the moon went all the way with me,
When I went out to walk."
People said, "Indian children are very silent.
Their only words are no and yes."
But, ragged Pansy confided softly,
"My dress is old, but at night the moon is kind;
Then I wear a beautiful moon-colored dress."
People said, "Indian children are dumb.
They seldom make a reply."
Clearly I hear Delores answer,
"Yes, the sunset is so good, I think God is throwing
A bright shawl around the shoulders of the sky."
People said, "Indian children have no affection.
They just don't care for anyone."
Then I feel Ramon's hand and hear him whisper,
"A wild animal races in me since my mother sleeps
under the ground. Will it always run and run?"
People said, "Indian children are rude.
They don't seem very bright."
Then I remember Joe Henry's remark,
"The tree is hanging down her head because the sun
is staring at her. White people always stare.
They do not know it is not polite."
People said, "Indian children never take you in,
Outside their thoughts you'll always stand."
I have forgotten the idle words that People said,
But treasure the day when iron doors swung wide,
And I slipped into the heart of Indian land.

1.4.1 / #3
7.2.1 / #2

MAKING CHOICES

Each of us makes decisions on moral and ethical issues constantly; usually these decisions are based on personal values that we become committed to as we grow up. Most of the time we make choices based on these values without stopping to consider the reasons for our decisions. We also fail to consider the consequences of our choices to ourselves, to other people, to society or to humankind.

Listed below are 15 situations that could occur to you. Beneath each item is space for you to indicate what you would do if you had to react to the problem. Also, explain why you believe your choice is proper. Your reasons are most important.

After you have completed the exercise, discuss your answers with other students in your class. How do their reasons compare with yours? After the discussion, look over your responses again. Would you like to change any of them? Why?

1. You find a box in a restroom which contains a beautiful jacket in your size. A name and address are clearly marked on the box top.

2. You know the names of most drug sellers in your school and neighborhood.

3. You regularly see other people shoplifting merchandise from stores.

4. You see other students cheating on class examinations.

5. You are asked by your employer to shortchange customers whenever you can.

6. You are asked repeatedly to join a gang that you know burglarizes homes and probably uses violence against other gangs.

7. You are asked to vote for a politican who opposes the death penalty.

8. You are asked to voluntarily give up meat three days a week to make it possible to send food to starving people in Africa and Asia.

9. You are asked to take vacations at home to reduce national energy consumption.

10. You are asked (by your labor union) to vote for a candidate who favors closing our borders to immigrants because they compete with American workers for jobs.

11. You are asked to boycott products grown by farmers who do not treat their workers fairly.

12. You are asked to march in a protest in front of the embassy of a nation whose government is said to use torture on its political opponents.

13. You are asked to stop buying all Japanese products because that nation refuses to stop killing whales, which may soon become extinct.

14. You are asked to voluntarily go to another school to help integrate the schools in your city so that minority children will have equal educational opportunity.

15. You are asked to serve on a committee that will decide which kidney patients will receive treatment to prolong their lives. Some must be refused.

AS OTHERS SEE US

If all the people in the world could be reduced proportionately into a theoretical town of 1,000 people, the picture would look something like this. In this town there would be 60 Americans, with the remainder represented by 940 persons. This is the proportion of the population of the United States to the population of the world, 60 to 940. The 60 Americans would have half the income of the entire town with the other 940 dividing the other half. About 330 people would be classified as Christians; 670 would not. At least 80 people would be practicing Communists, and 370 others would be under Communist domination.

White people would total 303, with 679 "non-white". The 60 Americans would have an average life expectancy of 70 years; the other 940 could expect to live less than 40 years, on the average.

The 60 Americans would have 15 times as many possessions per person as all the rest of the people. The Americans would produce 16% of the town's food supply. Although they eat 72% above the maximum food requirements, they would either eat most of what they grow, or store it, at enormous cost, for their own future use. Since most of the 940 non-Americans in the town would be hungry most of the time, it would create some ill feelings toward the 60 Americans, who would appear too enormously rich and fed to the point of sheer disbelief by the great majority of the townspeople. The Americans would also have a disproportionate share of electric power, fuel, steel and general equipment. Of the 940 non-Americans, 200 would have malaria, and 3 would have leprosy, 45 would die from malaria, cholera, typhus, and malnutrition. None of the 60 Americans will ever get these diseases or probably ever be worried about them.

From: Eli Lilly Company, and
New Jersey Blue Cross and
Blue Shield "Fast Facts,"
Vol. 6, #8, August, 1965.

1.9.2 / #4

HOW CULTURES VARY. . . EXAMPLES

1. The Hopi Indians see no difference between the colors blue and green. We do. Are the Hopis color blind or have we got a problem?

2. The Iroquois did not believe that any person owned anything. How did this cause trouble with Whites?

3. Many good dancers, Black and White, can't dance to each other's kinds of music, claiming the rhythm is wrong. What's the problem?

4. Australian Aboriginal children can play hundreds of "string games;" few Americans know more than half a dozen.

5. Samoan children are encouraged in sex play and sex activity, which is regarded to be as natural as breathing or eating. How were we brought up in this regard?

6. Our society regards cannibalism as a TABU, yet Christians practice a ceremony of "ritual cannibalism." What is the ceremony and how would you guess it got started long ago? What is the purpose of cannibalism wherever it is allowed?

7. In many tribal societies, people lengthen their heads, necks or lips, put ashes and mud in skin cuts and call it beautiful. Do Americans do any such activity and call it beautiful?

8. Look at this list of foods. Cross out any one you think NO culture would define as food. Circle those that are regarded as food in our culture. Underline those that you know certain societies regard as nasty. Some will be both circled and underlined.

    1. pig guts
    2. fish eggs
    3. dogs
    4. pig meat
    5. warm animal blood
    6. grasshoppers
    7. seal fat
    8. shrimp
    9. human flesh
    10. manioc root (contains deadly poison)

1.9.2 / #5

CULTURAL DIFFERENCES IN THE EXPRESSION OF EMOTION

All normal human beings, regardless of race, sex, age, culture, etc. have the same emotions. . . fear, hate, love, surprise, worry, etc. Read the ten statements below and indicate which EMOTION is being described for each.

1. Every one of his hairs stood on end and the pimples came out on the skin all over his body. ________________
2. He drew one leg up and stood on one foot. ________________
3. He clapped his hands. ________________
4. He raised one hand as high as his face and fanned his face with his sleeve. ________________
5. They stuck out their tongues. ________________
6. He gnashed his teeth until they were all but ground to dust. ________________
7. He gladly would have swallowed him at one gulp. ________________
8. Her eyes grew round and opened wide. ________________
9. He laughed a great ho-ho. ________________
10. Everyone trembled with a face the color of clay. ________________

ANSWERS:

1. fear 2. surprise 3. worry or disappointment 4. anger 5. surprise
6. anger 7. hatred 8. anger 9. anger 10. fear

These examples were taken from CHINESE literature. Americans are likely to get #1, 6, 10 correct because they are closest to our way. Americans are likely to miss #2, 4, 7 because they have little meaning in our culture and #3, 5, 8, 9 all have different meanings in our culture.

1.10.2 / #2

THE NEW COLOSSUS

by Emma Lazarus

Not like the brazen giant of Greek fame,
with conquering limbs astride from land to land;
here at our sea-washed, sunset gates shall stand,
a mighty woman with a torch,
whose name is the imprisoned lightning,
and her name, Mother of Exiles. From her beacon-hand glows world-wide welcome;
her mild eyes command the air-bridged harbor that twin cities frame.
"Keep, ancient lands, your storied pomp!" cries she with silent lips.
"Give me your tired, your poor, your huddled masses yearning to breathe free,
the wretched refuse of your teeming shore.
Send these, the homeless, tempest-tossed to me,
I lift my lamp beside the golden door!"

The 100% American

by Ralph Linton

Our solid American citizen awakes in a bed built on a pattern which originated in the Near East but which was modified in Northern Europe before it was transmitted to America. He throws back the covers made from cotton, domesticated in India, or linen, domesticated in the Near East, or silk, the use of which was discovered in China. All these materials have been spun and woven by processes invented in the Near East. He slides into his moccasins, invented by the Indians of the Eastern woodlands, and goes to the bathroom, whose fixtures are a mixture of European and American inventions, both of recent date. He takes off his pajamas, a garment invented in India, and washes with soap, invented by the ancient Gauls. He then shaves, a masochistic (self-torturing) rite that seems to have been derived from either Sumer or ancient Egypt.

On his way to breakfast he stops to buy a paper, paying for it with coins, an ancient Lydian invention. At the restaurant, a whole new series of borrowed elements confronts him. His plate is made of a form of pottery invented in ancient China. His knife is of steel, an alloy first made in Southern India; his fork, a medieval Italian invention, and his spoon a derivative of a Roman original. He begins breakfast with an orange, from the eastern Mediterranean, a cantaloupe from Persia, or perhaps a piece of African watermelon. With this he has coffee, an Abyssinian plant, with cream and sugar. Both the domestication of cows, and the idea of milking them originated in the Near East, while sugar was first made in India. After his fruit and first coffee, he goes on to waffles, cakes made by a Scandinavian technique from wheat domesticated in Asia Minor. Over these he pours maple syrup, invented by the Indians of the Eastern woodlands. As a side dish he may have the eggs of a species of bird domesticated in Indo-China, or thin strips of the flesh of an animal domesticated in Eastern Asia, which have been salted and smoked by a process developed in Northern Europe.

When our friend finishes eating, he reads the news of the day, imprinted in characters invented in Germany. As he absorbs the stories of foreign troubles he will, if he is a good conservative American citizen, thank a Hebrew deity in an Indo-European language that he is a 100% American.

QUESTIONS:

1. How do many or most Americans feel about "foreign" things and foreign people?

2. If you have explained #1 correctly, there is a word that describes these attitudes that every group of people has about every other group; it is ETHNOCENTRISM. Define this term:

3. What is Linton's message? What does he mean by the title "100% American"?

4. How much influence does CULTURE of a person's group or society have on the person's personal life style?

   None _____ Very Little _____ A Lot _____ A Whole Lot _____

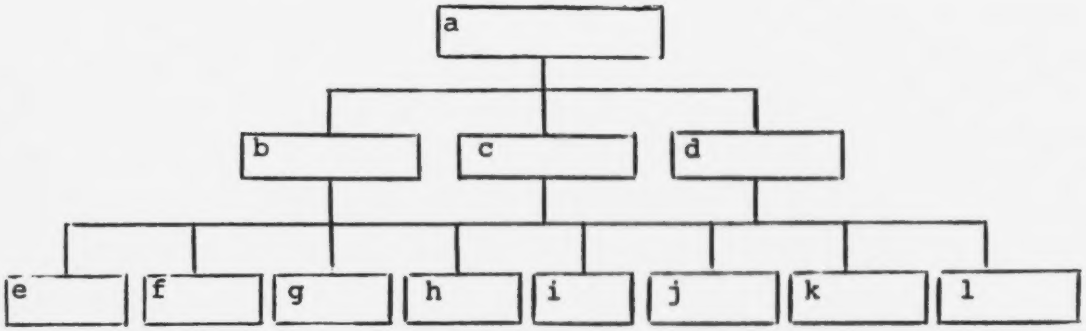
5. Some sociologists predict that eventually the world will become a single culture area. What evidence from the past and present supports this prediction? What evidence goes against the idea?

4.1.1 / #1

ORGANIZATIONAL FLOW CHART

Each square of this diagram represents a person or a group of people.

The number of squares is less important than WHERE they are. The connecting lines show relationships.



EXERCISE:

1. The above diagram is of ____________________, in my opinion.
2. It could also be a diagram of _______________________, or
_______________________, or
_______________________, or
_______________________.
3. Based on your answer to #1 above, fill in as many squares as you can, filling in a and at least 2 squares in each line below.
4. If you fit into any of the squares, put your name in the appropriate place.

Self-Test: "How ETHNOCENTRIC Are You?"

Tell how you feel about the following ideas by rating them:

1 = Strongly Agree
2 = Mildly Agree
3 = No Feeling One Way or the Other
4 = Mildly Disagree
5 = Strongly Disagree

______ 1. Killing girl babies to control population growth.

______ 2. Belief in reincarnation of the soul until one reaches "heaven." (nirvana)

______ 3. Belief in many gods.

______ 4. No young lady should be married until she has had at least one child.

______ 5. Little boys should be circumcised.

______ 6. Children should be breastfed until they are 5 or 6 years old.

______ 7. Children should learn about sex by watching adults in sexual activity.

______ 8. Chinese music sounds funny.

______ 9. The following female measurements make for a very ugly lady: 36" - 23" - 55"

______10. A man should be the husband of all of his wife's sisters.

______11. A woman should be wife to all of her husband's brothers.

______12. A man has the right to divorce his wife if she is not a virgin.

______13. A person who destroys all of his possessions is really somebody.

______14. The best way to fight off a voodoo curse is with a counter-hex.

(continued)

______15. It's OK to marry any relative except your kin on your Mama's side.

______16. Clothing should only be worn to protect the body from the cold.

______17. The wife should be the boss over her husband.

______18. People should be ruled by kings or queens, not by elected officials.

______19. Men and women do not need to wear different kinds of clothes.

______20. Lips that stick out at least 4 inches are the most attractive kind.

______21. Cannibalism is one way for a person to acquire the desirable qualities of the "meal."

______22. Homosexuals and transvestites are specially selected by god to lead the people in religion or government.

______23. I could marry someone of another race.

______24. Barbequed dog meat is a meal I'd like to try sometime.

______25. It's hard to tell one Chinese person from another because they all look alike.

______26. Russian or Japanese are harder languages than English.

______27. Only crazy people commit suicide.

______28. Most people in the world probably wish they had the things we have in America.

______29. God is a woman.

SUMMARY OF NOTES ON FILM: MAN AND HIS CULTURE

CULTURE means the total way of life of a group of people (society). Other cultures seem peculiar to us (ETHNOCENTRISM). How can we describe culture? What differences and similarities may be found in comparing cultures? Human beings are biologically the same species of animal (HOMO SAPIENS), have almost identical abilities, potential, and even physiques. Why is there such a great variety of human cultures, if people are all pretty much the same? One reason why cultures vary is because people live in different geographical regions and must adjust differently to different climates (in the matter of clothing and shelter) and the availability of certain types of food. (Example: Every society except the Eskimo of the Arctic, have some kind of alcohol or drug. Why?)

What does the word CULTURE mean? It is NOT the people themselves. It means the shared behavior, common customs, beliefs, attitudes, ideas and values which the members of society have and which are passed on to following generations of their children. It includes the SOCIAL INSTITUTIONS which are the foundations of the society and its culture. Thus, culture provides ready-made answers to the problems of living which people have - so no one has to start from scratch to invent or discover: religion, matches, money, language, etc. Culture thus provides an organized system of life and goals to all members of the society. ALL SOCIETIES, from the "primitive" (pre-literate) simple hunting and gathering tribe to the very complex industrial society of ours, HAVE A CULTURE. Note that "culture" as the sociologist uses the term is not something that only the elites who can afford butlers and such have. If all societies have culture, why the variety? Why are so many different? How are they all alike?

The film pointed out that geography often affects the type of culture, also there might be some small biological differences between societies. Questions: Why do the Germans, French, English and American have different cultures? Their climates and races are basically the same. Why do the Pygmies of Africa and the Negritos of the South Pacific have different cultures? (In spite of similar racial traits and climates.)

The most important factor affecting culture differences is that different societies have different histories: unique events or occurrences which never happen again or to anybody else in exactly the same way.

But despite the differences, which are fascinating, there are basic similarities among the thousands of societies and their cultures that exist today:

1. Government (a political institution...leadership)
2. Religion (explanation of life and death and nature's ways)
3. Economy (means of obtaining food, clothing, shelter)
4. Education (a means of passing on the "core culture" to all new generations)
5. Family (and marriage system)

In addition to these five BASIC SOCIAL INSTITUTIONS, there are many others, as well as other universal culture necessities:

1. Language and Gestures (this is most important. . .why?)
2. Technology (tools, implements, know-how. . .often a part of the economy)
3. Mythology (explanation of "mysterious" events)
4. Art and Aesthetics (standards of beauty, and forms of graphic expression)
5. Mores (pronounced mor'ays; singular: mos) (a code of what is right and wrong, good and bad, forbidden and permitted, taboos and prescriptions)

These rules are considered to be very important by the society and the penalties for violating them are severe. The example in the film showed that it is customary to wear very little at the beach. To go swimming fully dressed would violate the "customs" and maybe the person who did so would be regarded as weird but not immoral. On the other hand, to be seen on the street clothed in shirt, tie, hat, jacket, shoes and socks, but without pants is defined in our society as indecent exposure, an IMMORAL act, punishable by law.

6. Some provision for recreation or leisure activities: fun
7. Music and/or dancing

The last two were not mentioned in the film but they should be mentioned, since they are found in all societies.

IMPORTANT! All of the above are found in EVERY SOCIETY'S CULTURE, but the forms that they take are great in number. Often the FORM is so unfamiliar to us that we do not recognize that it is just a variation of the main idea. For example: to us, "marriage" means the formal union of one man and one woman. The union of SEVERAL males with several females (group marriage) is so strange to us that we are likely to regard it as promiscuity and immorality, but it does exist as a NORM in some societies.

How CULTURE is transmitted (passed on): by imitation of the children, formal education (sometimes with schools and teachers, more often not), informal learning - such as parents teaching their children to talk, table manners, making fish nets, saying prayers, making rules.

No single person can learn all of the elements of his culture. Each person makes a choice of which of the culture elements he learns; some choices are made for him, so that he cannot control the amount and kinds of experiences he will be able to have and to learn from. Example: in the U.S., women may or may not marry if they choose, but all are EXPECTED to; they may choose a career instead, but they must choose marriage if they wish to have babies, or suffer the penalties for violation of the MORES.

A rigid culture brings about a rigid slow-changing society which remains fairly simple. A flexible culture, such as ours, has possibilities and choices open to individuals and thus we have an "individualistic," fast changing, uncertain society. The rigid society is usually HOMOGENEOUS. The flexible society is usually HETEROGENEOUS.

HOW CULTURE CHANGES

1. Cultural DIFFUSION: the borrowing of culture traits of another culture, an exchange between cultures.

2. INVENTION and DISCOVERY especially PRIMARY INVENTIONS such as fire, the wheel, alphabet. The automobile, for instance, is the combination of many different separate inventions. It is an important part of our material and non-material culture. Think of the thousands of political, economic, family, educational and even religious changes that have resulted from the CAR. It has brought many changes in our culture.

Thus the greater the number of inventions and discoveries, the greater the possibilities for even MORE inventions and discoveries. Culture change is CRESCIVE. The more there is the more there will be.

"Man and His Culture"

ALL CULTURES ARE ALWAYS CHANGING, although some change so slowly that they seem to be standing still. There are societies where, "if its good enough for granddaddy it's good for us too." There is always resistance to social (culture) change, even in our society where one of our cultural VALUES is that "new is good;" even though we value "progress."

MATERIAL CULTURE changes faster than NON-MATERIAL CULTURE: people are more likely to borrow or copy another society's TECHNOLOGY than they are to borrow another RELIGION, VALUES,ATTITUDES.

Study Guide to Film:

"ALPHABET CONSPIRACY" (2 Parts)

Understanding of the language of a society is the key to understanding the total culture of that society. For example, these facts about some languages tell us something about the people's beliefs and values:

1. FACT: Arabic language has about ________ different words for "camel."

CONCLUSION:

2. FACT: The Eskimos have about 12 or more words for "__________."

CONCLUSION:

3. FACT: The Hopi Indians have no words at all for "_________," "_________" or "_________."

CONCLUSION:

4. FACT: The Trobriand Islanders have about ________ different words for "__________."

CONCLUSION:

Animals have some ability to communicate certain things among their own species, and certain ways of communicating (visual, auditory, olfactory). Tell whether each of these statements about communication is true of MAN only or ANIMALS:

5. a. Can communicate about past events. _________

b. Can teach the means of communication to others. _________

c. Can change the meanings of the sound or sights. _________

75

76

d. Ability to communicate is inborn. __________

e. Can learn a new form of communication. __________

f. Communication or language has a grammatical structure. __________

g. Can solve problems without trial and error. __________

6. Do "simpler" societies have "simpler" languages? __________

7. Americans speak a "Standard English" all over the country, but how they speak it varies in different regions. These regional variations are called

______________________. Example: ____.

8. Some groups within American culture (called sub-cultures) have their own unique language, shared among the members of that group. Name five (5) different languages spoken by at least five (5) different subcultural groups in America.

5.4.4 / #2

CHARTER OF THE UNITED NATIONS

WE the peoples of the United Nations,determined to save succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind, and

To reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small and

To establish conditions under which justice and respect for the obligations arising from treaties and other sources of international law can be maintained, and

To promote social progress and better standards of life in larger freedom, and for these ends

To practice tolerance and live together in peace with one another as good neighbors, and

To unite our strength to maintain international peace and security, and

To insure, by the acceptance of principles and the institution of methods, that armed force shall not be used, save in the common interest, and

To employ international machinery for the promotion of the economic and social advancement of all peoples, have resolved to combine our efforts to accomplish these aims.

Accordingly, our respective Governments, through representatives assembled in the city of San Francisco, who have exhibited their full powers found to be in good and due form, have agreed to the present Charter of the United Nations and do hereby establish an international organization to be known as the United Nations.

"THE EYE OF THE STORM" - Film

This film deals with an experiment in SOCIAL PSYCHOLOGY, a field of both Psychology (individual behavior) and Sociology (behavior of groups). ASSIGNMENT: Write a 1 - 2 page summary of the experiment. Be sure your paper covers all of the following points. (Use the empty spaces for note taking.)

1. The SUBJECTS' social background and social environment.

2. What EVENT and what OBSERVATION by the teacher led to this experiment?

3. What ATTITUDES and FEELINGS did the subjects have toward Black people BEFORE the experiment? Why did they feel this way?

4. What happened during the experiment? (What was the research design?)

   What happened Tuesday?

   What happened Wednesday?

   What kinds of rules ("norms") were in effect during the experiment?

5. What BEHAVIOR* changes did the "minority" children show? (What effect did the experiment have on what and how they learned?)

6. What BEHAVIOR changes did the "majority" children show? (How was their learning influenced by their position?)

7. How did the children FEEL about Blacks AFTER the experiment? (See Question 3)

8. Based on the results of the experiment, what are your conclusions about either of these questions, below. Deal with only ONE of them. Write your paper beginning with a hypothesis (thesis) statement developed from your conclusion/ answer to the question.

   a. Where and how do we get our "self-image" and how does our image of our self affect what we cannot do and what we can do? (This is the easiest.)

   b. Which is more effective in teaching/learning: Change people's attitudes and feelings and then their behavior will change? or change people's behavior first, and their attitudes and feelings will change?

*BEHAVIOR: Any action that can be seen, heard, observed and therefore measured and described objectively.

5.5.1 / #2

FOREIGN LANGUAGE MEANING RECOGNITION TEST

This is a test of your ability to form general ideas of the meanings of foreign words which are new to you. When you are told to begin, do the practice exercise below. Place in the blank on the right the English word or phrase you guess would come closest to the actual meaning of the foreign word on the left. Don't worry about getting it exactly right, just try to give the general idea. Don't spend too much time on any word; put down the first word that comes to mind. Be sure to put down a guess for EVERY WORD. After completing this exercise answer the questions about the exercise at the bottom of this page.

1. energyzi ________________________
2. ulgrat ________________________
3. thensin ________________________
4. umabizze ________________________
5. grotschligu ________________________
6. praczy ________________________
7. rhatliog ________________________
8. aurastrucki ________________________
9. temstrasche ________________________
10. harmekra ________________________
11. etmarch ________________________
12. detzmirken ________________________

People differ widely in their ability to guess the meanings of foreign language words. The ability is not related either to intelligence or ability to learn a strange language. Some people get a good idea, if not the exact meaning, in almost every case. Other people come close to the general idea in only one or two cases. For how many of the words in the practice test above do you think you came close to or guessed correctly or even caught the general idea? CIRCLE the number below which corresponds to your own estimate of how many meanings you guessed correctly.

A. 0 1 2 3 4 5 6 7 8 9 10 11 12

Write the foreign language word you feel you came closest on: ____________________

Write the foreign language word you feel you were FARTHEST from guessing right:

____

DO NOT TURN THE PAGE UNTIL YOU ARE TOLD TO DO SO!

"Foreign Language Meaning Recognition Test"

Place in the blank on the right the English word or phrase you feel or guess would come closest to the actual meaning of the foreign word on the left, exactly as in the practice exercise. Work quickly. Be sure to put a guess for each word.

Then answer the questions at the bottom of the page.

1. lesmit ______________________
2. laderawelg ______________________
3. sweitaur ______________________
4. komikurit ______________________
5. worroet ______________________
6. robachen ______________________
7. wenstognin ______________________
8. basr ______________________
9. peaurox ______________________
10. banspurtag ______________________
11. nosehig ______________________
12. broff ______________________

NOW ANSWER THE QUESTIONS BELOW, AFTER YOU HAVE MADE YOUR 12 GUESSES:

Circle the number below that corresponds to your estimate of the number (how many) of the 12 words on this part of the test you may have come close to guessing the correct meaning, or a related idea:

B. 0 1 2 3 4 5 6 7 8 9 10 11 12

Write the foreign word you think you came closest on: ______________________

Write the foreign word you feel you were farthest from guessing right:

____

C. Compared to most people, how good you think your knack is for guessing the meanings of unfamiliar words? Circle the number next to the answer below which comes closest to describing the way you feel:

5 UNUSUALLY GOOD
4 GOOD
3 NOT TOO GOOD
2 POOR
1 UNUSUALLY POOR

5.5.1 / #5

FOUR PICTURES

BY RUBY

Some years ago, a psychiatrist, Robert Coles, in his book, CHILDREN OF CRISIS (c. 1964, 1965, 1966, 1967. Atlantic-Little Brown & Co.), told about his research in race relations. He wanted to find out how the experiences of integration of schools in the South affected the children, their feelings about themselves and about children who were racially different from themselves.

He had young children draw pictures about themselves, other people and the "crisis" in order to find out how they felt. They drew and painted many pictures for him in response to many of his questions.

Look at four (4) pictures drawn by a six-year-old girl at a school in New Orleans. Ruby, like all the children Coles studied, was attending a school that was admitting Black children for the first time. For the first few weeks, crowds of angry whites cursed, screamed and spit at the Black children and at some of the white children who went into the school. A boycott by many white parents kept white student attendance very low during this crisis. One white woman threatened to poison Ruby almost every time she went into the building. This is part of Ruby's experience. Look again at her pictures. Analyze them all, and tell if Ruby is a white or a Black little girl.

Four Pictures by Ruby

ANALYSIS: COMPARE HOW RUBY feels about Blacks and Whites. Explain.

HOW is picture #4 different from #5? Give some possible reasons.

HOW is picture #6 different from #7? Give some possible reasons.

Three of the pictures have suns in them. Compare and contrast them. What possible reasons did Ruby have for drawing them differently?

Picture #6 has no sun. Draw the sun you think Ruby would have drawn? Why?

(RUBY IS A BLACK CHILD.)

85

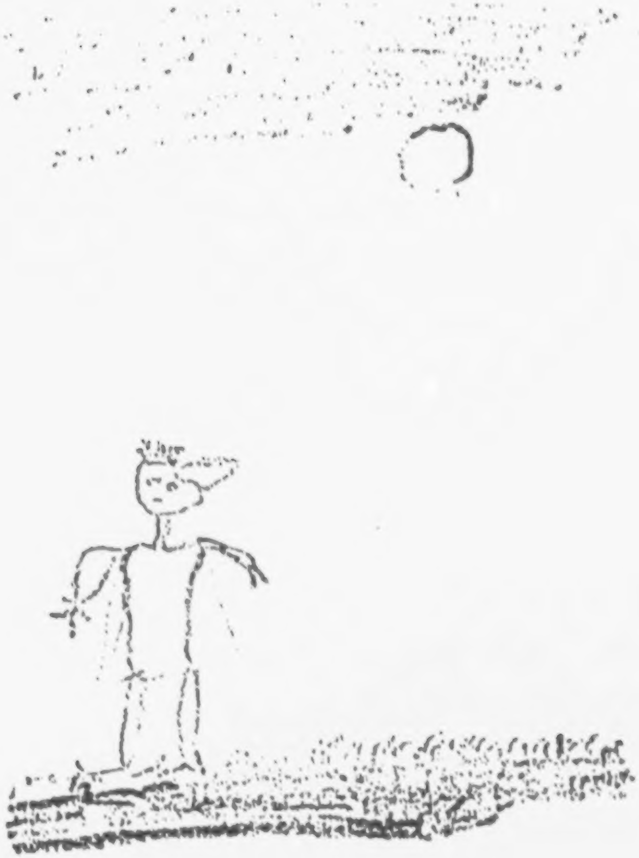


Figure 4: Negro girl by Ruby at age 6.

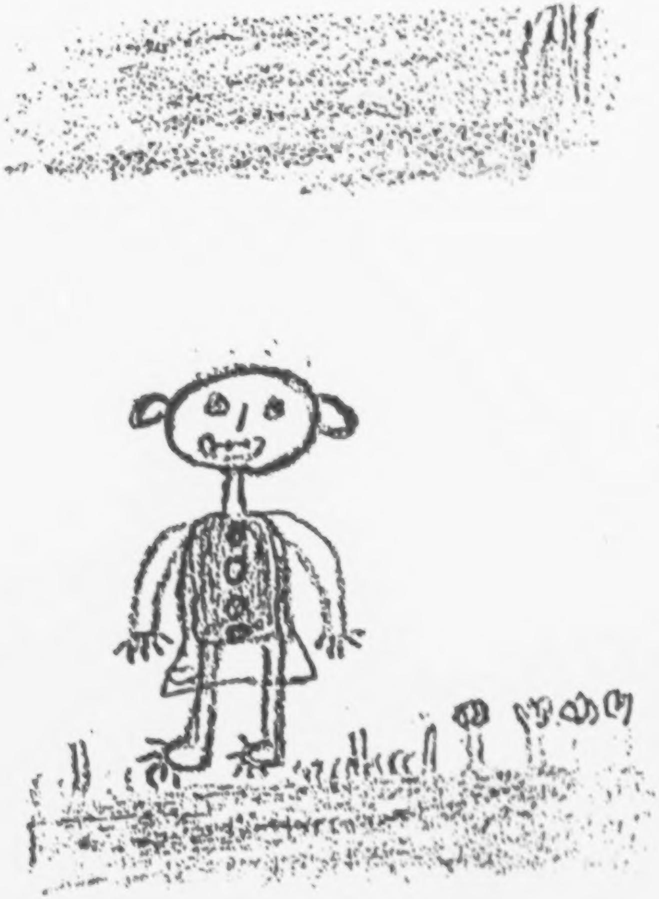


Figure 5: A white girl by Ruby at age 6.

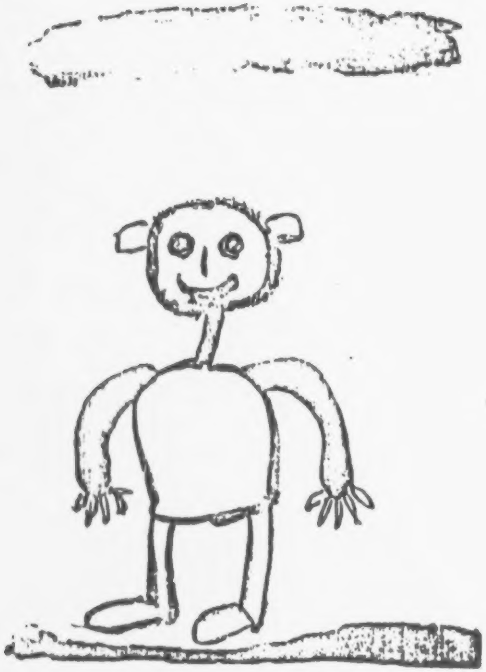


Figure 6: Jimmie, a white boy, by Ruby at age 6.

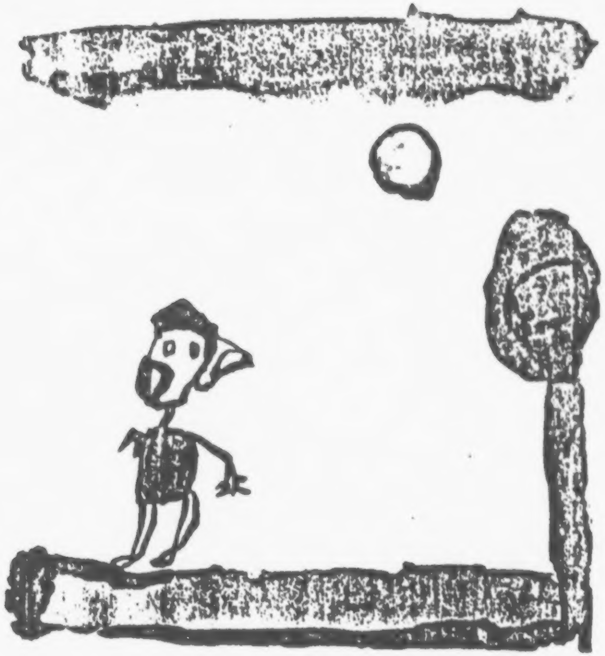


Figure 7: A Negro boy Jimmie's age by Ruby at age 6.

"The Self-Fulfilling Prophesy"

by Robert Rosenthal

. . .Quite unconsciously, a psychologist INTERACTS in subtle ways with the people he is studying so that he may get the response he expects to get. This happens even when the person cannot even see the researcher. And, even more surprisingly, it occurs when the subject is not human, but a rat.

If rats became brighter when expected to by their researcher, isn't it possible that children become brighter when their teachers expect them to be brighter?

Lenore Jacobson. . .and I set out to see if this is so. Every child in an elementary school was given an intelligence test, described by us as one that would predict "intellectual blooming."

The school was in a LOWER SOCIO-ECONOMIC neighborhood on the West Coast. There were three classrooms for each grade - one for children of above average ability, one for average ability, and one for below average ability. About 20% of the children in each classroom were chosen AT RANDOM to form the EXPERIMENTAL GROUP. The teachers were given the names of the children and told that the group had scored high on the test for intellectual blooming and that they would show remarkable gains in intellectual development during the next eight months.

In reality, the only difference between these children and their classmates was in the minds of their teachers.

At the end of the school year, all the children were again given the same I.Q. test. In the school as a whole, the children who had been designated as "bloomers" showed only a slightly greater gain in verbal I.Q. (2 points) than their classmates. However, IN TOTAL I.Q. the experimental group gained 4 points more on the average than their counterparts did and in reasoning I.Q. the average gain was 7 points more. . .

At the end of the school year we asked the teachers to describe the classroom behavior of all their pupils. The children who had been labeled "bloomers" were seen as more interesting, more curious, happier. The teachers also found "blooming" children slightly more appealing, better adjusted, and more affectionate. . .

"The Self-Fulfilling Prophesy"

Many of the other children in the classes also gained in I.Q. during the year, but teachers reacted NEGATIVELY to UNEXPECTED improvement. The more the other (non-experimental) group gained in I.Q. points, the more they were regarded as LESS well-adjusted, LESS interesting, LESS affectionate. . .

The effects of teacher expectation were most evident in reasoning I.Q. gains. But only the girls in the group designed as "bloomers" showed greater gains than the rest of the class. Question: Are girls smarter than boys?

Another experiment, involving MOTOR SKILLS was conducted. At a camp for underprivileged children a test was given the children that was said to predict their "psychological readiness to swim." The researcher picked a group of children at random and gave their names to the swimming instructors as being ready to swim. He found that those children actually passed more of the Red Cross swim tests than the average for their PEER GROUP.

Questions:

1. What was the hypothesis the researchers were testing in both classes?

2. Did research support the hypothesis or not?

3. What is meant by the term "Self-Fulfilling Prophesy"?

4. What important lessons can a teacher, parent, or any adult who is supposed to be helping children learn from this research?

5. Can this principle be applied to the problem of RACISM? Give examples.

"65 WAYS TO SAY THAT'S A JOB WELL DONE"

by Edward S. Kubany

Everyone knows that a little praise goes a long way in any classroom. But "a little praise" really **needs** to be something more than the same few phrases repeated over and over ad nauseum. Your students need more than the traditional "Good," "Very Good" and "Fine" if encouragement is in the cards. Here are some additional possibilities:

That's really nice.
Thank you very much.
Wow!
That's great.
I like the way you're working.
Keep up the good work.
Everyone's working so hard.
That's quite an improvement.
Much better.
Keep it up.
It's a pleasure to teach when you work like this.
Good job.
What neat work.
You really outdid yourself today.
This kind of work pleases me very much.
Groovy.
Congratulations. You only missed ______.
That's right! Good for you.
Terrific.
I bet your Mom and Dad would be proud to see the job you did on this.
Beautiful.
I'm very proud of the way you worked (are working) today.
Excellent work.
I appreciate your help.
Very good. Why don't you show the class?
Thank you for (sitting down, being quiet, getting right to work, etc.)
Marvelous.
Right on.
For sure.
Sharp.
That looks like it's going to be a great report.
I like the way Tom is working.
My goodness, how impressive.
You're on the right track now.
That's "A" work.
John is in line.
Mary is waiting quietly.
Dickie got right down to work.
Ann is paying attention.
That's clever.
Very creative.
Very interesting.
Good thinking.
That's an interesting way of looking at it.
Now you've figured it out.
Clifford has it.
That's the right answer.
Now you've got the hang of it.

Exactly right.
Super.
Superior work.
That's a good point.
That's a very good observation.
That certainly is one way of looking at it.
That's an interesting point of view.
Thank you for raising your hand Charles. What is it?
Sherrie is really going to town.
You've got it now.
Out of sight.
Nice going.
Far out.
You make it look easy.
That's coming along nicely.
I like the way Bill (the class) has settled down.
It looks like you put a lot of work into this.

Dr. Kubany is a clinical psychologist with the Diamond Head Mental Health.

I AM LOVABLE AND CAPABLE

The "I am Lovable and Capable"(IALAC) story provides a simple but powerful learning experience in how we influence, positively and negatively, each other's self-esteem. It was originally developed by Sidney Simon and is "required reading" for anyone who works with people.

The idea behind IALAC is that each of us wears a sign saying "I am Lovable and Capable," except the signs are invisible, so people frequently forget they are there. During the course of a day, people say things to us and do things to us that tend to build up our signs, making us feel more lovable or more capable, or tear down our signs, leaving us feeling less lovable or less capable. Some people feel and act pretty lovable but not so capable or quite capable but not so lovable. Actually, no one is all one way or the other. We all feel lovable and capable in some areas and situations and not so lovable and capable in others. But people who do feel more lovable and capable tend to both accomplish more and have more satisfying relationships.

How we get along in life is in good measure determined by how people treated our IALAC signs when we were younger. As we get older, we can learn to be less vulnerable to being so influenced by what people say and do to us. We can process incoming stimuli differently and make better sense out of it. But most of us are still somewhat vulnerable, no matter how independent we may be. The area of "self-concept" and "self-esteem" in psychology can be related to the notion of the IALAC sign we all wear. By telling the IALAC story to students, we share part of this important concept with the whole class. This increases everyone's sensitivity to the feelings of others. It is very difficult to tear down someone else's IALAC sign when we are aware that that is what we are doing. And it is much more likely that we will help build up one another's sign if we become aware of how important those signs are.

We recommend that you read Simon's IALAC story and then tell the students the IALAC story in your own words, creating examples and anecdotes of your own to illustrate the many ways an IALAC sign can be ripped in a single day. But remember, the main character can be male or female, young or old, black or white, teacher or student, or whatever, and the anecdotes within the story can be changed with the point of the story remaining exactly the same.

"I am Lovable and Capable"

In telling the story, it is a good idea to actually wear a sign which says "IALAC." You can simple write it on a piece of paper and tape it to your shirt or dress. Whenever you get to a part of the story where a piece of the IALAC sign is torn, you show this by actually ripping a piece of your IALAC sign.

After you have told the story, have the students get into pairs, again with someone they do not know or do not know well. Give each pair five or ten minutes to do the following:

1. "Share with each other one time in the past month when someone ripped a piece of your IALAC sign and one time in the past month when somebody added a piece to your IALAC sign."
2. Together, come up with a list of "Five ways people rip one another's IALAC signs in our school or community."

A SAMPLE IALAC STORY

Chip wakes up one morning and the first words he hears are his mother yelling, "Hurry up, or you'll be late for school" (rip). He darts down the hall to the bathroom but his sister beats him to it and slams the door in his face (rip). When he finally gets in, he sees that she forgot to take his gym shorts off the shower curtain rod, and they are now soaked from his sister's shower (rip).

On the way to school, he walks past a group of girls he knows, one of whom he has had his eye on for quite a while. As he passes by, he sees her point his way and all her friends start whispering (rip). Later on he sees a little boy who fell and skinned his knee. He helps him up, collects his books that are strewn over the sidewalk, and gives him a word of encouragement. The boy says, "Thanks a lot, mister" (add a piece back on). But helping the boy makes him just a half minute late for school. Since it's not the first time he's been late, the homeroom teacher sends him down to the office. He tries to explain about the little boy who fell. "Likely story," and he gets detention (rip).

His first class that morning is English. He gets back a spelling test from the week before (big rip). In math he gets called on and gives the wrong answer (rip). In music class, the teacher suggests that maybe it would be better if he just mouthed the words (rip). During lunch, while he is trying to get up enough nerve to ask Jennifer, the girl from this morning's whispering, to a rock concert, his best friend Jeff comes up to him and tells him that he and Jennifer are going to the concert (start to rip a piece, but don't tear it all the way off). . .but then he thinks to himself, "Oh well, there's another concert in two weeks. I'll ask Jennifer earlier this time, and if she says no, I'd also like to go with Betty. I'll ask her." (Drop your hand off the piece you were tearing, leaving it partly intact).

He has supper early because tonight is the first game his B-string basketball team is playing that season. When he gets out on the court, he sees that both his parents are in the stands. He didn't expect that, since they are usually too busy to come to his games (add a piece back on). Unexpectedly, the coach puts him in the starting line-up (add a piece back on). He plays an average game most of the night, and with his team down by one point and just a few seconds left in the game, he misses both foul shots (rip). He hears his father say sarcastically, "My son, the athlete" (rip), and the coach says, "Well, I know who isn't going to start in the next game" (rip). Mary comes up to him, puts her hand on his arm and says, "Well, nice try, Chip" and smiles at him like she really means it (add a piece back on). On the way home he hears the local newscaster announce, "The Northside Rockets lost their first game tonight when Chip Jackson missed two shots at the free throw line. . ." (rip).

When he gets home, Mom and Dad have had time to discuss his report card which came in the mail from school that day. They inform him he got two C's. His mother says, "Why can't you be like your sister. She got all B's and A's this time" (rip). His father says, "You'd better set your clock tonight. With your grades you can't afford to be late to school"(rip). He goes up to his room, where the family's golden retriever comes trotting in and puts his head down on Chip's lap (add a piece).

Chip takes his IALAC sign off (take your sign off), puts it at the side of the bed, pulls the covers up over himself, and drifts off to sleep.

Now, have the group come together so that everyone can see the large piece of newsprint you have placed on the wall. Ask someone to come up and stand right against the piece of newsprint and have someone else use a crayon or marker to trace a full-scale outline of the person's body on the newsprint. Once the person steps away from the wall, a large tracing of the outline of a human body will be left behind.

Explain to the class, "As you no doubt realized in your pairs, one of the most effective ways that we tear down each other's IALAC sings is through the use of put-downs, digs, killer statements, or whatever you want to call them. There is no more sure way of preventing a class from becoming a safe place where people grow together than by having lots of killer statements in the air most of the time. I hope we can make this a classroom that's free of killer statements. That doesn't mean we won't have any humor or fun together--just not the kind of humor that is at someone else's expense. So, I'd like us to do a short symbolic ritual here by having this outline of a human body receive all the put-downs and killer statements which might have been said in this group if we allowed them. There are several markers up front here, so just come on up and write down all the digs, rotten names and put-downs you can think of. Do me a favor and leave off the swear words, though; I know we can think of plenty of others without those. Here, I'll start it off with this one,""You idiot!"

A second way of accomplishing this task would be to have one volunteer do the writing while the other students call out all the killer statements they've heard in school.

Allow enough time for everyone who wants to come up and write a killer statement on the figure. Most likely it will be filled with quite a collection of unpleasant words and phrases. Then fold or roll up the sheet of newsprint and put it away in a drawer, closet or shelf, saying something like, "You know from the movies of how in the Old West, when the cowboys came into the saloon, they would take off their gun belts and hang them on a hook by the door. It was their way of saying, 'Sure, we know it gets pretty rough out there on the street sometimes; but we'd like to have at least one place we can come to without having to defend ourselves every minute, where we can just relax and enjoy ourselves.' Well, that's how I hope our group can be--a place where we hang our killer statements on the wall and not have to be defending ourselves against others who would rip our IALAC signs to shreds."

Taking the time to build a foundation of trust like this goes a long way. It can mean the difference between a successful and unsuccessful course. It's no guarantee against some put-downs occurring, but it would be unlikely for them to get out of hand, and an occasional "Ouch, that tore my IALAC sign" may be enough to have everyone remember how destructive comments like that can be.

ASSIGNMENT

Before the group breaks up, give this brief homework assignment. Ask everyone

"I am Lovable and Capable"

to "bring in some item that is important to you--that symbolizes something you like to do, or that represents you in some way. It could be a record, a helmet, a poem, a picture or whatever. You will be asked to show it to others and explain its meaning to you; so don't bring in anything you'd rather not talk about."

5.5.2 / #3
7.3.2 / #6

IALAC Procedure

QUEST: SELF-ESTEEM ACTIVITY

We have seen how people tear our IALAC signs or add to them with Put Downs and Add-Ons. And have discussed how people could make us feel better about ourselves (increase our self-esteem). IALAC means "I am Lovable and Capable".

PROBLEM: How do we encourage the folk in our lives to help us to feel more and more lovable and capable?

HYPOTHESIS: To get it you've got to give it.

TESTING THE HYPOTHESIS:

1. Pick ten or more people in your life (NOT YOUR CLOSE FRIENDS. . .WHY NOT?) Strangers, family, teacher, principal, counselor.
2. Write out an add-on to their "invisable" IALAC signs and give each person an add-on.
3. Record their responses (verbal/non-verbal).
4. Here are some suggestions:

Thanks for ___________., I like it when you ____________., You are __________.,

You make me feel good when __________., I'm glad you ______________.,

You ____________. (Focus your add-ons on the other person.)

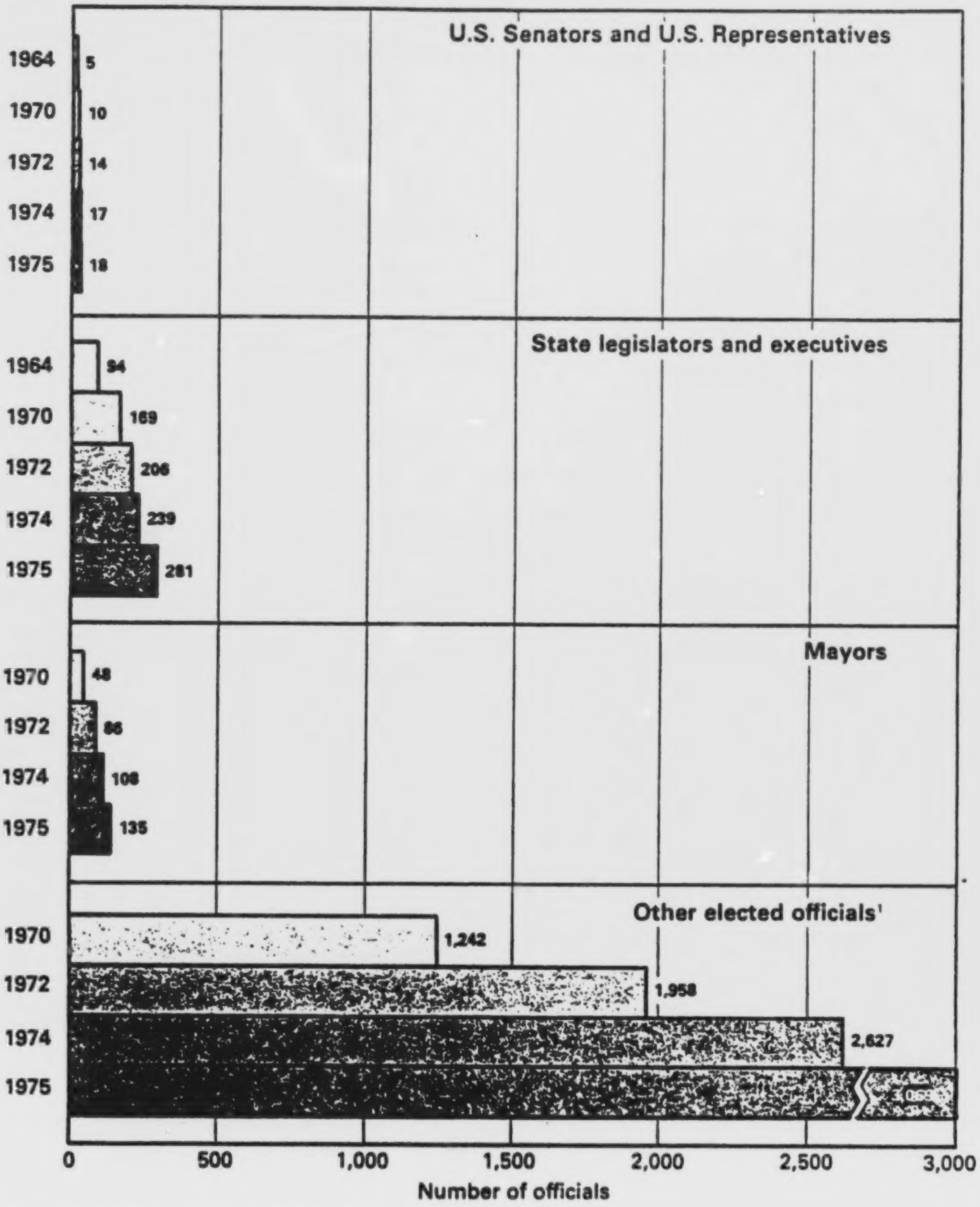
Record

I gave the following add-ons:	To	Why	Response

I felt about myself:

I learned from doing this activity:

Black Elected Officials, by Type of Office for Selected Years: 1964 to 1975



[1] Includes county, municipal, education, and judicial and law enforcement officials.

NOTE: Data for 1964 on "Mayors" and "Other elected officials" are not available.

SOURCE: Table 109.

FIND A PERSON WHO . . .

6.1.1 / #3

Has visited a courtroom	Has ever been a crime victim	Knows a battered spouse	Has a driver's license	Has their I.D. card on
Is a Jehovah Witness	Has ever signed a petition	Got a ticket	Knows an ex-convict	Has a job
Ever had a paper route	Was ever quarantined for a disease	Visted a prison inmate	Has been "scared straight"	Owns a mini-bike
Has ON-TV at home	Ever received an obscene call	Is an Atheist	Was ever stopped by police	Has a friend on probation
Has parents who are landlords	Has experienced race or sex discrimination	Owns a gun	Was ripped off by a false ad	Is going to be a lawyer
Does a lot of family grocery shopping	Has to earn every cent of allowance	Wrote a complaint about a product or service	Has seen an "X" rated movie	Knows a gay person
Has never tried any drug at all	Has had a document notarized	Knows an abused child	Ever witnessed a crime and did something about it	Has a written contract on them
Is a tenant	Ever borrowed something & lost or broke it	Called 911	Plans to be an unmarried parent	Can find civil cases in the newsp[illegible]r

BODY RITUAL AMONG THE NACERÍMA: A Study in Ethnocentrism

by Horace Miner, University of Michigan

The ANTHROPOLOGIST has become so familiar with the diversity of ways in which different people behave in similar situations that he is not apt to be surprised by even the most EXOTIC customs. In fact, if all the logically possible combinations of behavior have not already been found in the world, he is apt to suspect that they must be present in some yet undescribed tribe of people. This point has, in fact, been expressed with respect to CLAN ORGANIZATION by the anthropologist, G. P. Murdock. In this light, the magical beliefs and practices of the NACERIMA present such unusual aspects that it seems desirable to describe them as an example of the extremes to which human behavior can go.

According to the Nacerima MYTHOLOGY, their nation was originated by a culture hero, Notgnihsaw. Little is known of the origin of the Nacerima, although tradition states that they came from the East. . .Nacerima culture is characterized by a highly developed MARKET ECONOMY, which as EVOLVED in a rich natural habitat. While much of the people's time is devoted to economic pursuits, a large part of the fruits of these labors and a considerable proportion of each day is spent in RITUAL ACTIVITY. The focus of this activity is the human body, the appearance and health of which loom as a dominant concern in the ETHOS of the people. While such a concern is certainly not unusual, its CEREMONIAL ASPECTS and ASSOCIATED PHILOSOPHY are unique.

The fundamental belief underlying the whole system appears to be that the human body is ugly and that its natural tendency is toward DEBILITY and disease. INCARCERATED in such a body, man's only hope is to AVERT these characteristics through the use of the powerful influences of ritual and ceremony. Every household has one or more SHRINES devoted to this purpose. The more powerful members have more than one; in fact, the OPULENCE of a house is often referred to in terms of the number of such shrines it possesses. Most houses are of WATTLE AND DAUB construction, but the shrine rooms of the more wealthy are walled with stone. Poorer families imitate the rich by applying pottery PLACQUES to their shrine walls.

Body Ritual Among the Nacerima

While each family has at least one shrine, the rituals associated with it are not "family ceremonies" but are private and secret. The RITES normally are discussed only with children, and even then, only during the period of life when they are being initiated into these mysteries. I was able, however, to establish sufficient RAPPORT with the natives to examine these shrines and to have the rituals described to me.

The focal point of the shrine is a box or chest which is built into the wall. In this chest are kept many charms and magical potions without which no native believes he could live. These preparations are secured from a variety of specialized PRACTITIONERS.

The most powerful of these are the medicine men, whose assistance must be rewarded with substantial gifts. However, the medicine men do not provide the CURATIVE POTIONS for their clients, but decide what the ingredients should be and write them down in a secret language. This writing is understood only by the medicine men themselves and by the HERBALISTS, who, for another gift, provide the required charm. . .

. . .The charm-box in the home shrine is usually filled to overflowing. The magical packets are so numerous that people often forget what their purposes were and fear to use them again. While the natives are very vague on this point, we can only assume that the idea in retaining all the old magical materials is that there presence in the charm-box, before which the body rituals are conducted, will, in some way, protect the worshipper.

Beneath the charm-box is a small FONT. Each day, every member of the family, in succession, enters the shrine alone, bows his head before the charm-box, mingles different sorts of holy water in the font, and proceeds with a brief rite of ABLUTION. The holy waters are secured from the WATER TEMPLE of the community, where the priests conduct elaborate ceremonies to make the water ritually pure.

In the HIERARCHY of practitioners, but somewhat below the medicine men in PRESTIGE are the specialists whose designation is best translated as "holy-mouth-men." The Nacerima have an almost PATHOLOGICAL horror of, and fascination with, the mouth, the condition of which is believed to have a supernatural influence on all social relationships. Were it not for the ritual of the mouth, they believe that their teeth would fall out, their gums bleed, and their jaws shrink, their friends desert them and their lovers reject them.

The daily ritual performed by everyone includes a mouth rite. Despite the fact that these people are so PUNCTILIOUS about care of the mouth, this rite involves a practice which strikes the uninitiated stranger as revolting. It was reported to me that the ritual consists of inserting a small bundle of pig hair into the mouth, along with certain magical powders, and then moving the bundle in a highly formalized series of gestures.

In addition to the private mouth-rite, the people seek out a holy-mouth-man once or twice a year. These practitioners have an impressive set of paraphernalia, consisting of a variety of AUGERS, AWLS, PROBES and PRODS. The use of these objects in the EXCORCISM of the evils of the mouth involves almost unbelievable ritual torture of the client. The holy-mouth-man opens the clients mouth, and using the above-mentioned tools, enlarges the holes which decay may have created in the teeth. Magical materials are put in these holes. If there are no naturally occuring holes in the teeth, large sections of one or more teeth are gouged out so that the supernatural substances can be applied. In the client's view, the purpose of these MINISTRATIONS is to arrest decay, and to attract friends. The extreme sacred and traditional character of the rite is evident in the fact that the natives return to the holy-mouth-man year after year, despite the fact that their teeth continue to decay.

It is to be hoped that, when a thorough study of the Nacerima is made, there will be careful inquiry into the personality structure of these people. One has but to watch the gleam in the eye of the holy-mouth-man, as he jabs an awl into an exposed nerve, to suspect that a certain amount of SADISM is involved. If this can be established, a very interesting pattern emerges; for most of the population shows definite MACHOCHISTIC tendencies. It was to these that Professor Linton referred in discussion a distinctive part of the daily body ritual which is performed only by the men.

This part of the rite involves scraping and LACERATING the surface of the face with a sharp instrument. Special women's rites are performed only four (4) times during each LUNAR month, but what they lack in frequency, is made up for in BARBARITY. As part of this ceremony, women bake their heads in small ovens for about an hour. The interesting point is that what seems to be a preponderantly MASOCHISTIC people have evolved SADISTIC specialists.

The medicine men have an imposing temple, or latipsoh, in every community of any size. The more elaborate ceremonies required to treat very sick clients can only be performed in these temples. The ceremonies involve a permanent group of VESTAL maidens who move sedately about the temple chambers in distinctive costume and head-dress.

The latipsoh ceremonies are so harsh that it is phenomenal that a fair proportion of the really sick natives who enter the temple ever recover. Small children, whose indoctrination is still incomplete have been known to resist attempts to take them to the temple because "that is where you go to die." Despite this fact, sick adults are not only willing but eager to undergo the protracted (long) ritual PURIFICATION, if they can afford to do so. No matter how ill the supplicant or how grave the emergency, the guardians of many temples will not admit a client if he cannot give a rich gift to the custodian. Even after one has gained admittance and survived the ceremonies the guardians will not permit the NEOPHYTE to leave until he makes still another gift. . .

. . .Few supplicants in the temple are well enough to do anything but lie on hard cots. The daily ceremonies, like the rites of the holy-mouth-men, involve discomfort and torture. With ritual precision the vestals awaken their miserable charges each dawn and roll them about on their beds of pain while performing ablutions, in the formal movements in which these maidens are highly trained. At other times they insert magic wands into the supplicants mouth or force them to eat substances which are supposed to be healing. From time to time the medicine men come to their clients and jab magically treated needles into their flesh. The fact that these temple ceremonies may not cure, and may even kill the neophyte, in no way decreases the people's faith in the medicine men.

There remains one other kind of practitioner, known as a "listener". This witch doctor has the power to exorcise the devils that lodge in the heads of people who have been bewitched. The Nacerima believe that parents bewitch their own children. The counter-magic of the witch doctor is unusual lack of ritual. The clinet simple tells the "listener" all his troubles and fears, beginning with the earliest difficulties he can remember.

In conclusion, mention must be made of certain practices which have their base in native ESTHETICS but which depend upon the pervasive aversion to the natural body and its functions. There are ritual facts to make fat people thin and ceremonial feasts to make thin people fat.

Our review of the ritual life of the Nacerima has certainly shown them to be magic and superstitution-ridden people. It is hard to understand how they have managed to exist so long under the burdens which they have imposed upon themselves.

Looking from far and above, from our high place of safety in a developed civilization, it is easy to see that all the crudity and irrelevance of magic, but without its power and guidance, early man could not have mastered his practical difficulties as he has done, nor could man have advanced to the higher stages of civilization.

6.1.3 / #10

BODY RITUAL AMONG THE NACERIMA

Read the selection carefully. It is a report written in the style of scholarly research for anthropologists in the Journal of the American Anthropological Association. (It is heavy!) To assist you in your reading, here is a brief glossary of some of the terms with which you might not be familiar.

1. Anthropologist - one who studies Man
2. Exotic - far-out, strange, wierd
3. Mythology - stories, explanations about how things came to be
4. Market economy - economy based on production and trade
5. Natural habitat - physical environment
6. Ritual - ceremony
7. Ethos - what a society prizes, values, thinks is important
8. Debility - loss of function, break-down
9. Incarcerated - imprisoned, locked up
10. Avert - prevent
11. Shrine - place where ceremony takes place, a holy or sacred place
12. Opulence - wealth, luxury
13. Rites - ceremonies
14. Rapport - trusting, confident relationship
15. Potion - mixtures
16. Curative - something that makes illness go away, cures
17. Herbalist - one who prepares potions
18. Font - fountain
19. Ablution - purification, cleansing
20. Hierarchy - status, position in society or in a social institution or group
21. Prestige - worth of a person, how much other people look up to someone
22. Pathological - sick

"Body Ritual Among The Nacerima"

23. Punctilious - super-careful, real picky
24. Auger, awl, probe, prod - sharp instruments
25. Exorcism - getting rid of
26. Ministration - treatment, care
27. Sadism - desire to hurt or harm someone
28. Masochistic - desire to be hurt
29. Lacerating - cutting
30. Barbarity - uncivilized, cruel
31. Phenonemal - unusual, rare
32. Neophyte - beginner, someone doing something for the first time, inexperienced
33. Supplicants - people who need help
34. Aesthetics - set of standards about what is beautiful or ugly

NOW READ THE WHOLE SELECTION THROUGH, REFERRING TO THE GLOSSARY. ANSWER THE FOLLOWING QUESTIONS:

1. Who are the Nacerima?
2. Who was Notgnihsaw?
3. What is the shrine?
4. What is Wattle and daub?
5. Who are the most powerful medicine men?
6. What is the Wall chest?
7. What is the "secret language"?
8. Who is a herbalist?
9. Where is the water temple?
10. Who are the "holy-mouth-men"?
11. What is the "Mouth Rite"?the bundle of pig hair?
12. What are the augers, awls and probes?
13. What exotic custom do men only engage in? Women?
14. What is a Latipsoh? Who are the Vestal maidens found there? What is the rich gift the sick person gives at the Latipsoh?
15. What are the "magic wands"?

THE SACRED "RAC"

by Patricia Hughes

An Indian anthropologist, Chandra Thapar, made a study of foreign cultures which had customs similar to those of his native land. One culture in particular fascinated him because it reveres one animal as sacred, much as the people in India revere the cow.

The tribe Dr. Thapar studied is called the Asu and is found on the American continent north of the Tarahumara of Mexico. Though it seems to be a highly developed society of its type, it has an overwhelming preoccupation with the care and feeding of the rac--an animal much like a bull in size, strength and temperament. In the Asu tribe, it is almost a social obligation to own at least one if not more racs. Anyone not possessing at least one is held in low esteem by the community because he is too poor to maintain one of these beasts properly. Some members of the tribe, to display their wealth and social prestige, even own herds of racs.

Unfortunately the rac breed is not very healthy and usually does not live more than five to seven years. Each family invests large sums of money each year to keep its rac healthy and shod, for it has a tendency to throw its shoes often. There are rac specialists in each community, perhaps more than one if the community is particularly wealthy. These specialists, however, due to the long period of ritual training they must undergo and to the difficulty of obtaining the right selection of charms to treat the rac, demand costly offerings whenever a tribesman must treat his ailing rac.

At the age of sixteen in many Asu communities, many youths undergo a puberty rite in which the rac figures prominently. The youth must petition a high priest in a grand temple. He is then initiated into the ceremonies that surround the care of the rac and is permitted to keep a rac.

Although the rac may be used as a beast of burden, it has many habits which would be considered by other cultures as detrimental to the life of the society. In the first place, the rac breed is increasing at a very rapid rate and the ASU tribesmen have given no thought to curbing the rac population. As a consequence the Asu must build more and more paths for the rac to travel on since its delicate health and its love of racing other racs at high speeds necessitates that special areas be set aside for its use. The cost of smoothing the earth is too costly for any one individual to undertake, so it has become a community project and each tribesman must pay an annual tax to build new paths and maintain the old. There are so many paths needed that some people move their homes because the rac paths must be as straight as possible to keep the animal from injuring itself. Dr. Thapar also noted that unlike the cow, which many people in his country hold sacred, the excrement of the rac cannot be used as either fuel or fertilizer. On the contrary, its excrement is exceptionally foul and totally useless. Worst of all, the rac is prone to rampages in which it runs down anything in its path, much like stampeding cattle. Estimates are that the rac kills thousands of the Asu in a year.

Despite the high cost of its upkeep, the damage it does to the land, and its habit of destructive rampages, the Asu still regard it as being essential to the survival of their culture.

6.1.3 / #12

"ADOLESCENCE IN FOUR SOCIETIES"

THE IRISH SMALL FARMER

Concentrated in the west and south of Ireland, farmers owning small amounts of land make up the single largest group in this country. In 1926, 63% of the population lived in RURAL areas and almost 8 out of every 10 persons working in agriculture lived on small farms. Averaging from 15-30 acres, these farms support a class of people with habits all their own. The small farmer is a "subsistence farmer"--nearly all he raises is used at home. It is only his surplus farm products and his annual crop of calves that bring in any money to the family. The milk cow is the basis of the economy and a man is often described by the number of cows he owns. He raises a small garden of potatoes and a few other foods for both his family and his beasts (primarily hens and pigs in addition to the cows), and goes to town only for clothing and sundries, for flour and tea, and to sell his calves and yearlings at the fairs. As you can imagine, his livelihood is little connected with the outside world. Traditional ways of living are passed on from generation to generation without much change.

Family relationship, rather than wages and salaries, is the underlying reason for working the small farms. It is an economy in which all members of the family take part--sons, daughters and other relatives. Although family ROLES and tasks are clearly divided, they complement each other--a good husband is a skillful farmer; a good wife is a willing, skillful household worker and auxiliary field hand. Work assigned to each sex is further divided on the basis of age. The father and husband is normally owner and director of the enterprise. The farm bears his name in the community and his sons are spoken of as his "boys" even though they may be fully adult, for they work under their father's eye and refer necessary decisions to him.

Thus, a boy growing up on a small Irish farm is like an apprentice. As soon as he learns to speak and walk he runs errands for the family. Until he is 7 and passes through his first communion, his place is in the house with the women. (In remote regions, boys even wear girl's clothing until the age of 7 to protect them from the "evil fairies".) After that year, he leaves his mother's apron strings and is slowly drawn into men's ways. By the time he is 10 or 11, he is brought home from school when needed to help with the farm work. But not until he is confirmed and leaves school, around this same age, does he take on full men's work and wear men's clothing. Even then, as he reaches maturity and takes on more of the heavy jobs of the farm, he never escapes his father's direction. Only if his father's deed to the farm given over to him at death or at the son's marriage can he assume command of it as a full adult status. If he earns money from a job away from the farm, this money is turned over to the father for the family so long as he lives on the farm.

Like the boy, the farm girl participates in the family duties as she grows up, gradually taking on more and more responsibility. She is constantly with the mother and the older women of the household. After she is 7, her pursuits differ completely from those of her brother and except for association in the household, she has no working contact with her father. Her gradual learning of the chief business of the women, running the household, prepares her to fill the role her mother occupies. She learns to milk cows, feed the pigs, tend the chickens, churn butter, sell eggs, prepare and serve food, and the repair and upkeep of clothing. But only the mother makes the purchases of food and household goods. Income from selling butter, eggs and poultry belongs to the older women; the girl has no share until she herself has married. And it is at marriage that she comes into full adult status.

Social life in the country consists of frequent visiting between friends and neighboring farm families--sharing work on occasion and participating in important family functions such as weddings and wakes. Trips to the fair, occasional dances, singing at night in the kitchen, gambling parties for boys after they are about 20 years old, all provide recreation and contact between boys and girls. But the main associations are with members of their own sex. However, if a boy has access to a car he may have more opportunity for mixing with girls.

Parental dominance of children continues as long as the father lives. A deep mutual bond of pride and respect develops between father and children, for he is fully responsible for seeing that they are taken care of. But is is the mother who provides the emotional aspects of their lives and throughout her life, remains a source of great comfort. These strong family ties develop through the cooperation and efforts of the family to maintain the farm. Only at marriage do family bonds undergo a transformation.

The Irish Small Farmer

Marriage is a turning point in farm family lives. Because of the small size of the farm, only one son can inherit the land. This decision is made by the father and he chooses the son who he feels will best be able to carry on the farm and the family name. Then a suitable wife must be chosen for him--one who will be industrious and hardworking in her role as mother of the household and one who will bring an adequate DOWRY with her. The marraige is arranged and the dowry goes to the father who in turns uses it to provide dowries for his own daughters. The woman comes to the husband's father's farm to live, the farm is deeded to the son, and it is then that the father and mother retire from active control of the family, although they still occupy a position of great honor and respect in the new household. When he marries, the chosen son assumes the responsibility for seeing that his brothers and sisters are provided for. Marriage occurs at a late age in Ireland compared with other countries, the man often being 30-35 years of age and the woman being 25 or older. Naturally, because of the small farm economy, there are many unmarried relatives.

THE RAJPUTS OF NORTHERN INDIA

The Rajputs of northern India are high CASTE Hindus who own land, and farm. Their lives are geared to a farm economy based on two major harvests a year; wheat and sugar cane are the main products. If a family is wealthy enough, it hires workers from the lower castes to do the farm work, but ordinarily the men of the family work the fields. Economically, the castes are dependent on one another--Rajput families hire water carriers, sweepers (who clean the latrines, dispose of the garbage, and make the cow dung cakes that are used for fuel), carpenters, blacksmiths, barbers, potters, washermen, and leatherworkers. A Brahmin priest is also hired to assist on ceremonial occasions. Besides money, payment for services includes grain (given twice a year after harvest) and other food gifts, and the servants have the right to cut FODDER and fuel from the fields. The family lives on grains and food grown on the farm and sells wheat and sugar cane at the market to make money.

The Rajputs live in an EXTENDED FAMILY setting in the father's household, with the father as the authority. An extended family might include a man, woman, their married sons with wives and children, and perhaps married brothers and their wives and children. The usual family has perhaps five or six adults and five or six children.

Men's living quarters are separated from the women's. The central feature of the men's quarters is a raised platform that is 4 to 6 feet off the ground. When not working, the men and their friends sit there to talk and smoke the hookah (a large communal waterpipe passed from hand to hand). They also sleep on the platform wrapped in white cotton sheets. In cold weather, they sleep in the storage rooms behind the platform.

The Rajput women observe PURDAH--that is, they live in seclusion away from public observation. Their living quarters are located across the street or behind the men's quarters. The women's courtyard is completely enclosed by a high wall. It is within this wall that a Rajput woman spends the early years of her married life. Only in later years, after she has become the main female in the family, are some of the restrictions of purdah lifted and she is able to move about the village. Until then she visits other friends (women) by going along the top of the walls of adjoining courtyards, using this route so that she will not be seen by any men. The mother of the family completely controls the female household. A daughter-in-law must obey her wishes and cover her head in her presence. The men of the family eat their meals in the women's courtyard. They are served only by the mother and must signal their entrance to the female quarters so that the daughters-in-law can get out of sight. The husband comes to visit his wife in the evening, but they must not speak to each other in the presence of any older relatives.

Male and female ROLES and lives differ sharply. Men work the farm and control the economic welfare of the family. Women are clearly SUBORDINATE to them, crouching and pulling the loose part of their SARIS (draped dresses) over their heads when in the presence of their husbands. The women spend their days taking care of the children,preparing the meals over an open hearth, ginning cotton, mending clothes, and participating in various ritual ceremonies such as marriages, births and deaths.

Children grow up in the female household, although they often play in the men's quarters. Infants are not usually given special attention beyond their physical needs. They are not cuddled or played with. Though a mother has the primary responsibility for her child, in an extended family household other women can replace the mother in taking care of an older child when her time is demanded by a new baby. Because of the extended family setting, a child is always a secure member of a group but he is never an important individual. Throughout life, emphasis is on the group and the individual's subordination to it.

Children grow up in a fairly relaxed and permissive atmosphere, with few demands made on them. They learn primarily from observation--there is little direct instruction or emphasis on assuming responsibilities.

Boys and girls go to separate elementary schools (of 5 grades) at the age of 6, though not nearly as many girls as boys go to school, since a girl's education isn't considered to be important. Because education is more for practical than scholarly purposes, the attitude toward academic achievement is very casual. Families do not press their children to attend school, get good grades or study. However, if a boy decides to go to high school (open to boys only) he must take a government exam to enter. Competition is keen. It is usually a younger son in the family who gets additional schooling since the eldest is often needed on the farm. Older boys who do not go on to high school often spend their days herding the family's cattle. They learn farming by helping in the fields when needed. At the father's death, it is usually the eldest son who inherits the land and becomes head of the family, although sometimes a younger, more able son is chosen.

As they grow up, there is a gradual shift in the children's lives as the responsibility for their care falls more and more on the parent of the same sex. By the time a boy is twelve, he has moved permanently to the men's quarters. Girls start wearing adult clothes and a head covering at age six or seven, but the big change comes in their gradual expulsion from the men's platform, where they had played freely when younger. Fathers are not supposed to punish their daughters. Since this prohibition is more carefully observed as the girls grow older, the disciplining of the girls eventually falls entirely on the women. A Rajput girl gradually learns to prepare herself to be a wife by observing and helping with the female tasks and learning the ceremonial rituals.

Leisure time in the village is usually spent in the company of one's own sex. Visiting between relatives and friends occupies a lot of time, and conversation is a never-ending source of pleasure for the men. Similarly, the women in the courtyard spend most of their daily life talking and gossiping with one another as they work. Numerous ceremonies and festivals provide opportunities for a social life. The Indian children have few toys but play games with members of their own sex. Traveling singers, players and astrologers are a source of amusement and relaxation for the men.

The Rajputs of Northern India

A family must arrange marriages for all its daughters. There is not the same social pressure to see that all the sons are married, but the family will make every effort to get wives for them, especially the eldest. Girls are usually married at 16 or 17, while the marriage of a boy may be delayed until he is 18 or 20, especially if he is a student. With the help of elderly relatives, the father seeks a suitable groom. One consideration in the search is the relative social and economic standing of the two families--it is more desirable that the groom's family have the higher SOCIAL STATUS. The girl usually comes from another village, and the bride and groom are strangers.

When the arrangements are made and the marriage takes place after much feasting and celebrating, the bride and groom return to the groom's father's household. The bride brings with her a dowry of money, expensive jewelry, kitchen utensils, and large amounts of clothing and bedding which is given to the groom's mother to distribute among the female members of the household, or to use for the dowries of her own daughters. All married women wear a silver wedding ring on the second toe of each foot.

A month or two after the wedding, the bride returns to her own family for a visit of a year or more. When she goes back to her husband's family, she brings a large number of gifts for her in-laws. She does not return again to her own village until after the birth of her first child. The bride's long visit to her home after her first two months of marriage suggests that in a sense, the first marriage ceremony functions as an initiation ceremony to prepare her for adult family life.

THE HOPI INDIANS

The Hopi Indians, about 3,500, live in the remote highlands of northern Arizona. Their eleven villages are located on or just below three high mesas, isolated hills, with steeply sloping sides and flat tops surrounded by a vast desert. Permanent springs at the bottoms of the mesas provide a meager water supply. The environment is bleak and severe, and there is a constant battle with droughts, flash floods, erosion and barren soil. In 1943, the U. S. Government allocated the Hopis 624,064 acres for grazing land and 7,130 acres for farm land, about half the territory they originally owned. Known as the "Peaceful People" they have probably preserved more of their ancestral heritage than any other tribe in the United States, for there is little mixing with whites.

The Hopi Indians

Farming, with corn and beans as the main crops, is the primary occupation, with the raising of sheep and cattle secondary. Often, several families will own a herd together and take turns looking after it. Tending the herds often takes the men away from home for long periods of time when the animals are out to pasture. The Hopis are also skillful craftsmen. Both men and women produce pottery, woven and coil baskets, and woven materials. About one-fifth of these products are used at home, three-fifths marketed to the whites, and one-fifth traded to other Indian tribes. Hunting, mostly for small game, is another tranitional activity.

In Hopi society, women head the clans, men go to live with their wives' families at marriage and property is handed down through the mother's kin. Since women control and own the land (though the men own the herds) and Hopi men are in a secondary position. They do, however, take charge of the ceremonial aspects of the society. Therefore, while a woman is the "real" head of a clan, the man is the "ceremonial" head.

Each household is practically an independent economic unit--each member works for the welfare of all. The women and the girls cooperate in the care of children and the home--storing, preparing and cooking the food for the group, hauling water from the spring, cultivating the vegetable garden, and making pottery or baskets. The men and their sons do all the farming and herding, hunting, collecting of fuel and timber, and they spin, weave and work with leather. Much of their time and energy is spent in ceremonial activities connected with the clans and the ceremonial associations to which they belong.

The worldly and religious aspects of life are closely intertwined for the Hopis. Ceremonies conducted by secret societies play a great part in their lives. They believe that there is an Upperworld through which they pass from birth to death and an Underworld from which they came and to which they will return, and that one's ancestors are still part of the clan. Each clan feels itself closely related to a non-human partner, such as a bear, or a reed or the sun. Through appropriate ceremonies they feel they can compel nature to respond in certain ways. Thus, there are rituals to invoke rain, to make corn grow, to ward off evil spirits, or to rid one of an illness.

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A large part of the child's training is devoted to learning the rules and ceremonies that make up the ethical code known as "The Hopi Way." Life is a journey marked by four phases: Childhood, Youth, Adulthood, Old Age. There are specific ceremonies marking the passage from one phase to the next. On the twentieth day after birth, a child is named and officially presented to the sun, the great father diety of the Hopi. A little girl is born into a household group in which she is expected to grow up, marry and live until she dies as a member of a closely knit and powerful group of females. A little boy, on the other hand, is expected to break away from the group into which he has been born at the age of 4 or 5 and to remain throughout life in a marginal position in regard to the household. Children are given work responsibilities at an early age and are constantly taught the HOPI WAY. For example, when they can barely walk and talk, they begin to practice dance steps, singing and drumming.

The first phase of a child's life ends between the ages of 6 and 10 with the KACHINA initiation, which marks the passage from childhood to youth. (By this time the child is expected to have mastered the basic disciplines, the fundamentals of the KINSHIP SYSTEM and the main ways of behaving, and also to have become a useful member of the household.) The KACHINA initiation, in which the child joins the Kachina society or the POWAMU society, introduces the child to his ancestors and marks his adoption by another clan for his ceremonial career. A boy is sponsored in this initiation by a godfather, a girl by an aunt; the children then join the ceremonial clans to which their sponsors belong.

The boy is given a new name and from then on may participate in the Kachina rites. Gradually, through assuming his share of responsibility for the ceremonies, he acquires a certain status in the tribe. About the age of 8 he is expected to kill his first game, usually a rabbit, and to be formally initiated as a hunter, acquiring a "hunt father." With his new status be begins to observe more strenuously the practices leading to the Hopi idea of strength, by bathing before dawn, drinking "medicine water" and practicing long-distance running. The boy plays organized games with other initiated boys. His work chores increase and he helps his father more with the farming and herding, often going with the men to the sheep camps, and finally at about age 14, taking charge of his own herd or his mother's fields. He is expected to master the secrets of his clan and society rituals, to learn the tribal lore, and the men's crafts.

Girls continue to take on more and more of the household tasks, learning to grind the corn, cook the complicated Hopi dishes, continue caring for younger children, and to learn their parts in the ceremonies. Their play with other girls is unorganized as opposed to boys' games at this stage.

The Hopi Indians

From age 6 to age 12 - 16, both boys and girls attend the Indian Service Day School where they learn English and the white man's culture (which, unless they leave the reservation, is rather removed from the Hopi way of life).

From her twelfth year until marriage, which may occur as early as 17 for either sex, a Hopi girl is not supposed to go out unless chaperoned by an older woman. Soon after she begins to menstruate, she is expected to go through a second initiation ceremony, a four-day ordeal during which she grinds corn, keeps out of the sun, and eats no meat or salt. On the fifth day, she receives a new name. Her courtship usually begins about this time or a little later, and she encourages those boys of good character. Ideally the girls (not the boy) is supposed to remain chaste before marriage, but actually, in spite of the girl being subjected to gossip, a certain amount of secret pre-martial sex experimentation on the part of both sexes occurs. If she becomes pregnant and wishes to marry the boy, he may be required to marry her. A young man may also visit widows, divorcees, and married women with whom he will not be in danger of becoming involved.

The transition from Youth to Adulthood is marked by a series of crises involving adolescence and marriage ceremonies for both sexes and also, for the girls, rites at the birth of the first child. The second initiation for the boy, called the tribal initiation, occurs between the ages of 15 and 20 and usually precedes marriage. He is introduced into one of the four secret tribal societies (joining that of his godfather) and thus becomes eligible for the tribal Soyal Society, the most important one, honoring the sun. This adolescent rite is one of the most complicated of all Hopi ceremonies and emphasizes death and rebirth. The boy is given a new name and afterwards assumes full adult status.

By the time a young person of either sex is about 20, he is expected to marry. As in our society, the boy and girl choose their own mates, the activities for the wedding--an important ceremonial occasion--lasts several weeks. The groom then takes up residence in the mother-in-law's household. Before or soon after the wedding, the bride is expected to become pregnant. It is with the birth of a child, expecially a girl, that the woman fulfills her primary aim in life--to keep the clan going and assumes full adult status.

No rite marks the transition from Adulthood to Old Age, but as the individual becomes old and feeble he is expected to pass his responsibilities and duties on to a successor whom he has chosen and trained. At death, it is believed that the Hopi Indian returns to the underworld.

The Hopi Indians

QUESTIONS AND DISCUSSION:

1. What seems to be the only common factor about adolescence in all four societies? (Irish, Rajput, Hopi, and American)

2. Why does the LENGTH of the period of adolescence vary?

3. How intensive and lengthy is the total period of preparation for adult life in the United States?

4. What is the purpose of ceremonies and rites associated with adolescence? What such ceremonies and rites do we find in American society?

5. What is the purpose of restrictions, rewards and punishments during adolescence? Do we have these special privileges and such for youth in our society?

6. Different societies handle adolescence in different ways. Is this true only of adolescence? What other aspects of social life would you expect to vary?

6.2.1 / # 1

Study Guide: THE COLOR OF MAN

1. "Black" and "white" have the same connotations in all societies: Black is evil and white is good. True or False (page 7)

2. The 2 main pigments in skin color are __________ and __________.

3. The only truly "white" people are those found in all races who have no ____________ at all in their skins. They are called ______________.

4. The terms "red," "yellow" used to describe people are ______________. (pp. 12-13)

5. Sketch the cross-section of a very dark skinned person and a light skinned person, showing the colorless layer (epidermis), the amount of melanin.

6. Dark people have a (thicker - thinner) outer layer of skin than light people. (p. 10)

7. A majority of people in the world have _________________ eyes.

8. An albino's eyes are __________ because he has no ____________ in the iris.

9. The color of your own iris is ______________.

10. (Brown, black, blue) eyed people tend to have better vision than ____________ eyed people. (p. 18)

11. Most people in the world have (dark - light) skin, (brown, black, red) hair and (brown - blue) eyes.

12. Racial traits are inherited from parents through the (genes - chromosomes). (page 25)

13. About __________ genes determine a person's "color."

14. When 7 children from the same mother are 7 different colors, this is a sure indication that they have 7 different fathers. True or False (p. 29)

"The Color of Man"

15. The fact that light-skinned parents may have some dark-skinned children indicates that the parents have (mixed - unmixed) genes.

16. Albinism, polydactylism (having more than 5 fingers or toes) are examples of genetic "accidents" called ________________. (p. 31)

17. Could the children pictured on page 35 have the same parents?

18. Skin color is determined by (heredity - environment - both heredity and environment).

19. Different races of man are of (different - the same) species.

6.2.2 / #2
8.2.1 / #1

RACIAL AND ETHNIC MINORITIES: SELF-TEST

TRUE or FALSE

______ 1. Immigrants have lower morals than native-born Americans, as shown by their high crime rates.

______ 2. Some races are more intelligent than others.

______ 3. Black people have a stronger sex drive than whites do.

______ 4. Because of certain racial traits, Jews tend to be highly successful in business.

______ 5. Racial interbreeding leads to the deterioration of the races involved.

______ 6. The blood of each race differs from the bloods of other races.

______ 7. Black people have a distinct body odor different than that of other races.

______ 8. Human beings naturally prefer their "own kind."

______ 9. A white person and a person who looks white but has some Black ancestry can produce a distinctly Black child.

______10. When Blacks move into an all-white neighborhood property values go down.

______11. Indians are physically incapable of holding their liquor.

______12. One can recognize a Jew by appearance and behavior.

______13. Education reduces racial prejudice.

______14. Anti-discrimination laws, even when they are enforced, do not eliminate prejudice.

______15. Before acts of discrimination can be eliminated, attitudes of prejudice must be changed.

SOCIAL DISTANCE SCALE

Check one square opposite each group showing how much CLOSENESS (social) that you would personally permit for a person belonging to that social group. For example, if you would accept an Italian as a friend (Column 3) but not as a roommate or marriage partner, Check "Friend." Do the same for each group listed. Use no more than one check for each group. Notice that there are differences in degree, where #1 is very close and accepting, but #8 is very distant and unaccepting.

	1 Marry	2 Live With	3 Friend	4 Neighbor	5 Associate	6 Social Equal	7 Citizen	8 Exclusion
Black American								
Chinese								
Puerto Rican								
Japanese								
Italian								
Mexican								
American Indian								
Greek								
Pole								
Jew								
Southern White								
Chaldean								
Iranian								
Russian								

6.2.3. / #4

CULTURE CHANGE

The United States has a rate of social change (culture change) greater than that of any society in history. Our roles are changing almost daily as a result of changes in our social institutions. These changes are frequently the result of new technological discoveries, or inventions.

In the exercise below, you will use a technique of social research called "Rank Ordering." Everyone will number the inventions listed in the order of their importance: #1 would be the most important, #10 would be the least important. Results will be tallied for the whole class; add up the total "points" for each item and divide by the number of respondents. The lower the number, the higher the rank.

Your standard for ranking: which invention or discovery brought about the greatest amount of SOCIAL CHANGE (changing social institutions, roles and relationships).

RANK	INVENTION
____	Automobile
____	Nursing Bottle
____	H-Bomb
____	Light Bulb
____	The "Pill"
____	Washing Machine
____	Heroin
____	Television
____	Telephone
____	Transistor Radio
____	Other

6.3.2 / #4

ACTIVITY: "A VISTOR FROM OUTER SPACE"

RATIONALE: This activity is an excellent way to introduce and/or review the Bill of Rights in Basic Law classes as well as to show the interrelatedness of our constitutional rights and our human rights.

OBJECTIVES:

1. Each student will demonstrate an ability to compare and contrast values.
2. Each student will demonstrate knowledge of the Bill of Rights.
3. Each student will demonstrate the ability to make decisions and defend them.

MATERIALS:

1. Copies of "A Visitor from Outer Space" for every student.
2. A blackboard, chalk and eraser.

PROCEDURE:

1. Teacher will hand out copies of activity and give students 5 - 15 minutes to do activity.
2. Teacher will record and rank each item on the chalkboard.
3. Teacher and students will discuss reasons for selections.
4. Teacher will challenge students as to why they would give up any rights.

A VISITOR FROM OUTER SPACE

It is the year 1993 and you are living a quiet, prosperous life here in Michigan. You are quietly watching television with your family when a special news bulletin comes over the TV station. You immediately see that this is not the normal type of news bulletin because there is what looks like a very strange creature on the screen -- the only thing which is familiar is that he is speaking in English. He tells you that he and his people have gained control over all of the communications networks in the United States and that everyone had better pay attention to what he has to say. You change the channel -- and just as he said -- there he is on every station. He begins to speak very loudly and you gather your family around because you are beginning to worry about what he is going to do. His speech is as follows:

> "My name is STHGIR and I am from the planet NOITUTITSNOC in another galaxy where the inhabitants are far superior to the beings on this planet EARTH. Just as we have gained control over the communications of the United States, we have the ability to take complete control over everyone of your lives. We do not want a war between our planet and yours, but we do want to control some things so that we can live in peace and harmony with you. We have looked at some of your laws and the way your government operates and have found it to give too much freedom to the individual. Therefore, we are going to conduct a survey to try and arrive at a decision in which both you and I are happy. As I have said, I do not want to take everything away from you--but I can't allow you to continue to live as you have in the past. Therefore, I am giving you a list of ten of the rights which you now have according to your Constitution. You are to look over the list and decide which of the ten are most important to you. I will allow you to keep FIVE of the ten rights--the five which get the most votes from all the citizens of the United States. You are to rank the following rights in the order in which you would give them up with 1 being the one you would give up last and 10 being the one you would give up first. After you have completed your ranking, you will receive further instructions."

A Visitor from Outer Space

RANK	RIGHT
_____	Right to bear arms
_____	Right to freedom of speech
_____	Right to legal counsel
_____	Right to protection from cruel and unusual punishment
_____	Right to freedom of the press
_____	Right to a jury trial
_____	Right to freedom of religion
_____	Right to peacefully assemble
_____	Right to protecting self-incrimination
_____	Right to privacy

TRUST AND LISTENING

Ask everyone to think about this question: What qualities does a person need to have in order for you to feel comfortable sharing a secret, or something that's important to you, with him or her? In other words, what qualities should that person have that would enable you to feel enough trust to confide in him or her? Give them a few moments to think about this, perhaps asking them to jot down three or more things they can think of.

Then ask the group to "brainstorm" a list of these qualities which they feel are important for a trusting relationship. Brainstorming is a process in which you elicit a large quantity of ideas, without evaluating them. So on the chalkboard or on a piece of newsprint, write down all the things which the students suggest as being important to them--"being listened to," "not being made fun of," "not being interrupted," "being liked," etc. Do not agree or disagree with their suggestions, and discourage others from agreeing or disagreeing. What makes one person feel safe may not be helpful for another person (although, in general, we tend to be fairly similar in what it takes to enable us to feel safe with others).

Talk briefly about how you hope that the group will develop an atmosphere in which people feel liked, respected, and safe and in which people act toward one another in ways that they indicated on their list of qualities up front. This is the best atmosphere for learning to take place.

Point out that good listening in a group is one of the best ways for people to feel safe and trusting. There is a good chance that the students will have identified this on their list up front. Say that the next activity is going to focus on this important area of listening. Then ask the group to get into pairs, choosing for a partner someone they do not know too well. Have them decide who will be the first speaker and who will be the second speaker, in their pairs. Tell the first speaker that he/she will have one minute to talk about "A Time I Really Felt Free" (if some people can't think of such a time, you can suggest an alternate topic, like "The Place I Go Where I Feel Best About Myself"). Tell the other person in the pair that for the next minute they should try to do everything they possibly can to not listen to the speaker. Tell the speaker to keep on trying to communicate anyway. You may wish to model poor listening with a student volunteer to demonstrate what is expected. Make sure everyone understands the directions and then say "Begin!" When the minute is up, call time and reverse roles, having the speaker become the poor listener, etc. After one minute ask them to call out all the different ways the "non-listener" showed that they were not listening. Then ask the speakers how it felt to not be listened to and have several students respond.

Now repeat the activity with the first speaker speaking on the same topic for one minute; but this time tell the listener to really listen well to the speaker. Then reverse the process, giving the listener a chance to talk for one minute on the same topic, and having the first speaker become the really good listener.

Now ask them to call out all the behaviors of the listeners which showed that the listener really was listening. Post these up front. Ask how it felt to be listened to.

ANATOMY OF "I MESSAGE" - IDENTIFY "I.M." PARTS

1. I get very frustrated when you stamp out of the room while we are discussing something, because I feel the issue is left unresolved.
2. I get so worried when you don't come home at the time you said, because I'm afraid something has happened to you.
3. When the ice trays are left all emptied by someone else I really feel put out that I have to fill and return them to the freezer.
4. I can't listen when two people are talking to me at once. I just get confused and tense.
5. The bathroom is a real mess and I feel so discouraged. Now I have to clean it again before dinner.
6. I can't enjoy supper when I see all that dirt. It makes me feel kind of sick and I lose my appetite.
7. I don't want to help you with this project when you holler at me. It just turns me off and I get angry.
8. When the car is left with the gas tank almost empty, I become infuriated that I will have to sit and wait for a fill up.
9. I get so scared when sand is thrown around, because somebody could easily get hurt.
10. The kitchen light was left on all night which really makes me uptight. I want to conserve energy and cut down our electric bill.

DIRECTIONS:
1. Put one line under the part of the statement that describes the unacceptable behavior
2. Circle part of statement that describes sender's feelings.
3. Put two lines under statement that describes tangible outcomes.

WHAT WOULD YOU DO? - I Message Practice Sheet

Four situations are described below. Each situation presents a problem which calls for a response on your part. In the space below the situation, write a sentence or two (or more, continuing on the back if you need room) which describes how you would handle this situation. Write down what you would want to do in this situation if you had time to give it some thought, trying to build an "I-Message" into your response.

1. You've just finished a five-page paper for class. You leave the room and return to find that your little sister has colored on three of the pages. What would you say to her?

2. Your best friend borrows your motorcycle (or bike) and goes riding around the town. While going quite fast around a curve, he or she hits a patch of gravel and the wheels start to skid out from under. He or she quickly jumps free of the cycle (bike), which skids over to the side of the road and over a five foot embankment, busting a tire and mirror, bending back the pedals, knocking one wheel slightly out of alignment and making several scratches and dents. He or she brings back the cycle (bike) and leaves it in your garage without a note. The next day when he or she sees you in school, he or she says, "Hey, sorry about the bike." How would you respond?

3. You talked to your Dad one night about something a friend of yours did that you didn't like. You understood that the conversation was to be confidential. Two days later your friend says, "My Dad found out from your Dad what I had done. Some friend you are." You see your Dad that night and he says, "Well I had a talk with Jerry's Dad last night. I think he'll straighten his son out ok." How would you respond?

4. You need to have a certain outfit dry cleaned by Saturday afternoon (band uniform, baseball uniform, good suit or dress for a dance). The man at the cleaners promised to have it ready by 9:00 a.m. on Saturday morning. You get there at 9:30 on Saturday morning and he tells you, "Sorry, I haven't been able to get to it, and we're kind of busy today. But I promise I'll have it for you by late Monday afternoon." How would you respond?

CATEGORIZING: What is a Right? A Duty? A Privilege?

1. Write out in your own words three (3) definitions of Right, Duty and Privilege. Be sure you tell the most important differences between them. All three (3) terms deal with things that people ______________. But . . .

   a. RIGHT is ____.

   b. DUTY is ____.

   c. PRIVILEGE is ____.

2. Tell whether each of the actions given is a RIGHT, a DUTY, or a PRIVILEGE, as far as you are concerned. Some might involve more than one. Some may be none of the three. Many are arguable. Do your best and we'll argue when you are done.

   1. __________ Drinking at age 17
   2. __________ Voting
   3. __________ Free public education age 5 - 16
   4. __________ Going to Kindergarten at age 5
   5. __________ Dropping out of school at 16
   6. __________ Keeping your own earnings for yourself
   7. __________ To void most kinds of contracts (like buying a stereo on credit)
   8. __________ Drinking at age 18
   9. __________ To be fed and housed
   10. __________ To have a jury trial if accused of a crime

"What is a Right? A Duty? A Privilege?"

11. __________ To be tried in juvenile court rather than in Recorder's court
12. __________ To support and care for your own children
13. __________ To abort an unwanted pregnancy
14. __________ To have an attorney if you are being sued or tried
15. __________ To expect a doctor, preacher or teacher to keep your secrets
16. __________ To hang with anyone you want as a friend
17. __________ Not to be spanked when you do wrong
18. __________ To make the minimum hourly wage
19. __________ To be unable to get a real job until you are at least 14
20. __________ To get even with anyone who does wrong to you
21. __________ To have privacy in your own school locker
22. __________ To learn information in your classes
23. __________ To refuse to pray at a school assembly
24. __________ To report vandalism and other crimes that you may witness
25. __________ To have a driver's license

YOUTH: Rights and Privileges - Obligations and Responsibilities

TRUE or FALSE

____ 1. Minors are liable for their own torts.

____ 2. A minor can sue another person for a tort committed against him, without being represented by a parent.

____ 3. Minors are not allowed to make contracts.

____ 4. If an adult makes a contract with a minor, the adult cannot be made to fulfill his part of the contract.

____ 5. Anyone can make a will, no matter how old they are.

____ 6. If a minor enters into most contracts, the minor can call it off before he becomes an adult.

____ 7. The age of majority is 18; anyone under age 18 is a minor.

____ 8. A minor male cannot be sued for paternity.

____ 9. In Michigan, an unmarried minor father cannot prevent the mother of his child from having the baby adopted.

____10. A minor who works a job is entitled to his earnings.

____11. It is against the law for a parent to spank a child; it is against the law for a teacher or principal to spank a child.

____12. A child who runs away to another state cannot be extradited back to Michigan.

____13. If your doctor finds out you have V.D., the doctor is required by law to report this to your parents.

____14. Parents are required by law only to provide minimum food, clothing, shelter and education for their child.

"Rights and Privileges"

____15. In Michigan, only parents have rights over their children; children have no rights over parents, only duties to parents.

____16. The minimum age for employment in Michigan is 14, except for one kind of job.

____17. The minimum wage law does not apply to minors.

____18. Skipping school could get your parents in trouble, on a misdemeanor charge.

____19. A student who is misbehaving in school, can be suspended legally without any kind of hearing.

____20. Schools have no right to set any kind of dress code.

____21. Both parties must be at least 18 in order to get married.

____22. A minor who lies about his age or uses someone else's I.D. to buy liquor can be charged with a misdemeanor.

____23. A teacher or counselor who is told something confidentially by a student cannot be required to tell the secret to the parents or in court.

____24. A student locker can be searched at any time for no reason, because the locker belongs to the school, not the student.

____25. Your parents cannot make you come in before the legal curfew time.

____26. If your parents let you drink, then drinking is legal for you, even if you are a minor.

OCCUPATIONAL PRESTIGE SCALE - 1963

OCCUPATION	NORC Score	RANK
U. S. Supreme Court Justice	94	1
Physician	93	2
Nuclear Physicist	92	3.5
Scientist	92	3.5
Government Scientist	91	5.5
State Governor	91	5.5
Cabinet Governor--Federal Government	90	8
College Professor	90	8
U. S. Representative in Congress	90	8
Chemist	89	11
Lawyer	89	11
Diplomat in U. S. Foreign Service	89	11
Dentist	88	14
Architect	88	14
County Judge	88	14
Psychologist	87	17.5
Minister	87	17.5
Member - Board of Directors of Large Corporation	87	17.5
Mayor of a Large City	87	17.5
Priest	86	21.5
Department Head in a State Government	86	21.5
Civil Engineer	86	21.5
Airline Pilot	86	21.5
Banker	85	24.5
Biologist	85	24.5
Sociologist	83	26
Instructor in Public Schools	82	27.5
Captain in the Regular Army	82	27.5
Accountant for a Large Business	81	29.5
Public School Teacher	81	29.5
Owner of a Factory that Employs about 100 People	80	31.5
Building Contractor	80	31.5
Artist who Paints Pictures that are Shown in Galleries	78	34.5
Musician in a Symphony Orchestra	78	34.5
Author of Novels	78	34.5
Economist	78	34.5

"Occupational Prestige Scale - 1963"

OCCUPATION	NORC Scale	RANK
Official of an International Labor Union	77	37
Railroad Engineer	76	39
Electrician	76	39
County Agricultural Agent	76	39
Owner-Operator of a Printing Shop	75	41.5
Trained Machinist	75	41.5
Farmer Owner and Operator	74	44
Undertaker	74	44
Welfare Worker for the City	74	44
Newspaper Columnist	73	46
Policemen	72	47
Reporter on a Daily Newspaper	71	48
Radio Announcer	70	49.5
Bookkeeper	70	49.5
Tenant Farmer (one who owns livestock and machinery and manages the farm)	69	51.5
Insurance Agent	69	51.5
Carpenter	68	53
Manager of a Small Store in a City	67	54.5
Local Official of a Labor Union	67	54.5
Mail Carrier	66	57
Railroad Conductor	66	57
Traveling Salesman for a Wholesale Concern	66	57
Plumber	65	59
Automobile Repairman	64	60
Playground Director	63	62.5
Barber	63	62.5
Machine Operator in a Factory	63	62.5
Owner-Operator of a Lunch Stand	63	62.5
Corporal in the Regular Army	62	65.5
Garage Mechanic	62	65.5
Truck Driver	59	67
Fisherman who owns his own Boat	58	68
Clerk in a Store	56	70
Milk Route Man	56	70
Bus Driver	56	70
Lumberjack	55	72.5
Restaurant Cook	55	72.5
Singer in a Nightclub	54	74

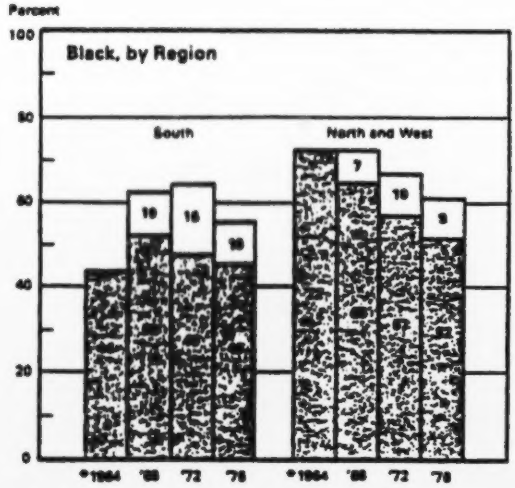
"Occupational Prestige Scale - 1963"

OCCUPATION	NORC Scale	RANK
Filling Station Attendant	51	75
Dockworker	50	77.5
Railroad Section Hand	50	77.5
Night Watchman	50	77.5
Coal Miner	50	77.5
Restaurant Waiter	49	80.5
Taxi Driver	49	80.5
Farm Hand	48	83
Janitor	48	83
Bartender	48	83
Clothes Presser in a Laundry	45	85
Soda Fountain Clerk	44	86
Sharecropper (one who owns no livestock or equipment, and does not manage a farm)	42	87
Garbage Collector	39	88
Street Sweeper	36	89
Shoe Shiner	34	90

This data was taken from a study reported in the AMERICAN JOURNAL OF SOCIOLOGY Vol. LXX, November 1964, pp. 290-292. Sociologists interviewed thousands of people and this is what they found. They had done the same study in 1947 and then again in 1963.

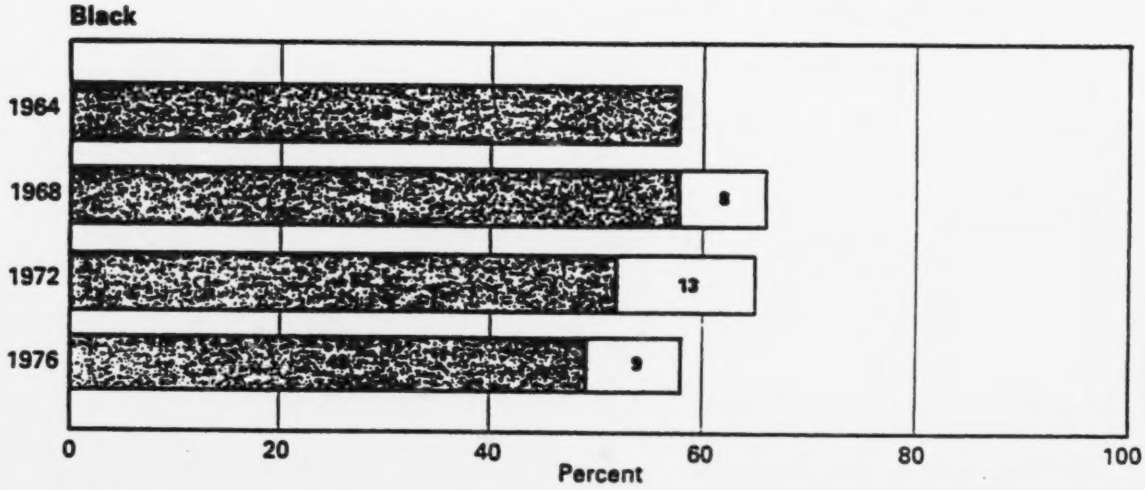
Your list was condensed from this longer one. How do the class rankings of these occupations compare with the national study?

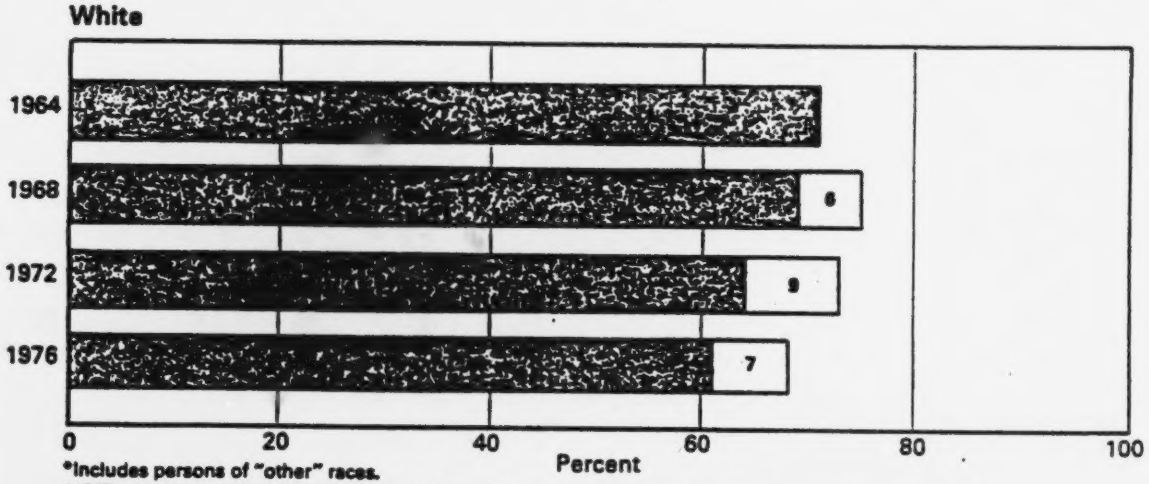
Percent of Persons of Voting Age Who Reported Registering and Voting, by Region, for Presidential Elections: 1964 to 1976



□ Registered but did not vote

▨ Registered and voted



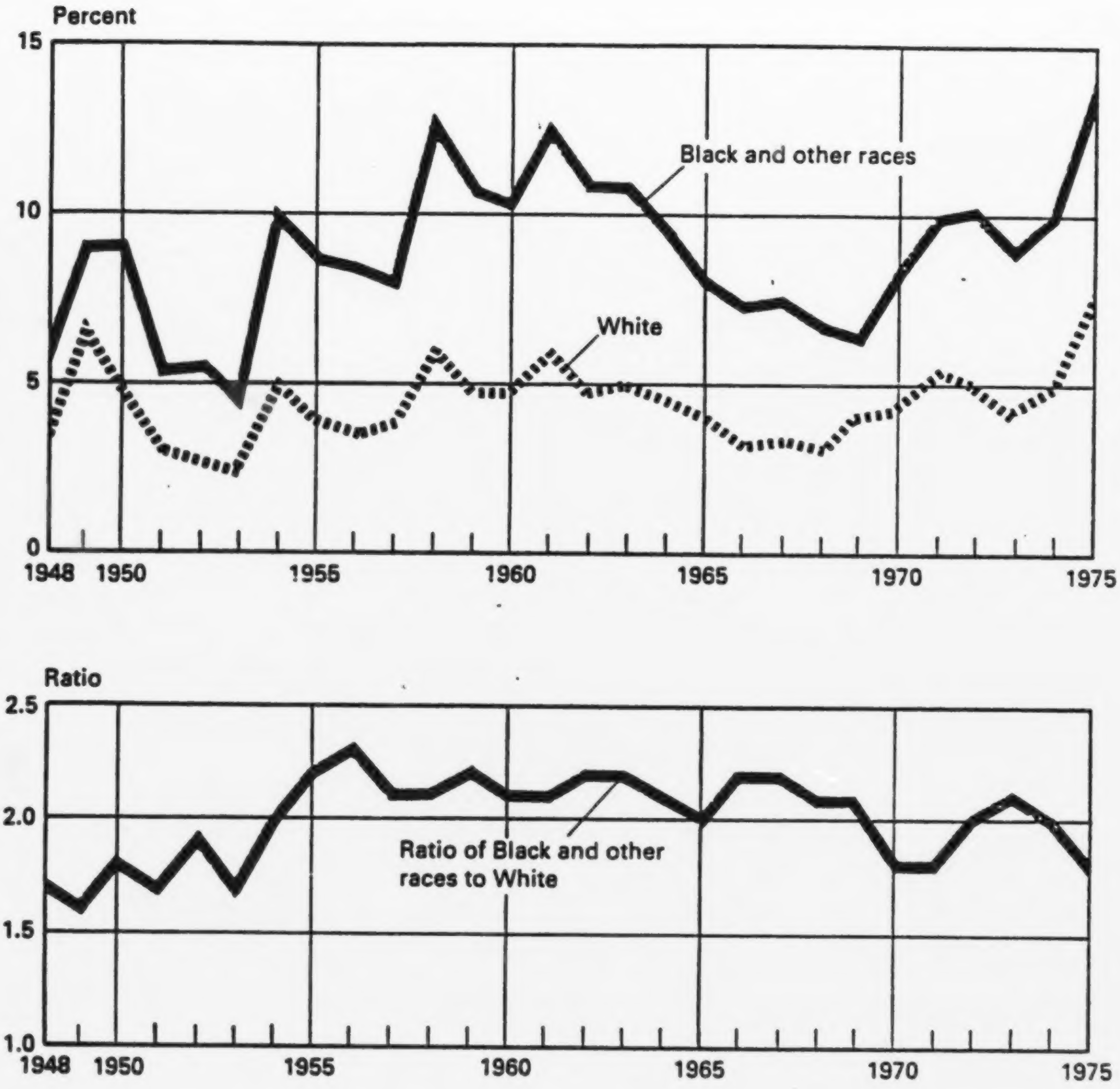


*Includes persons of "other" races.

NOTE: Data for 1964 on persons who registered but did not vote are not available.

SOURCE: Tables 103, 104, and 130.

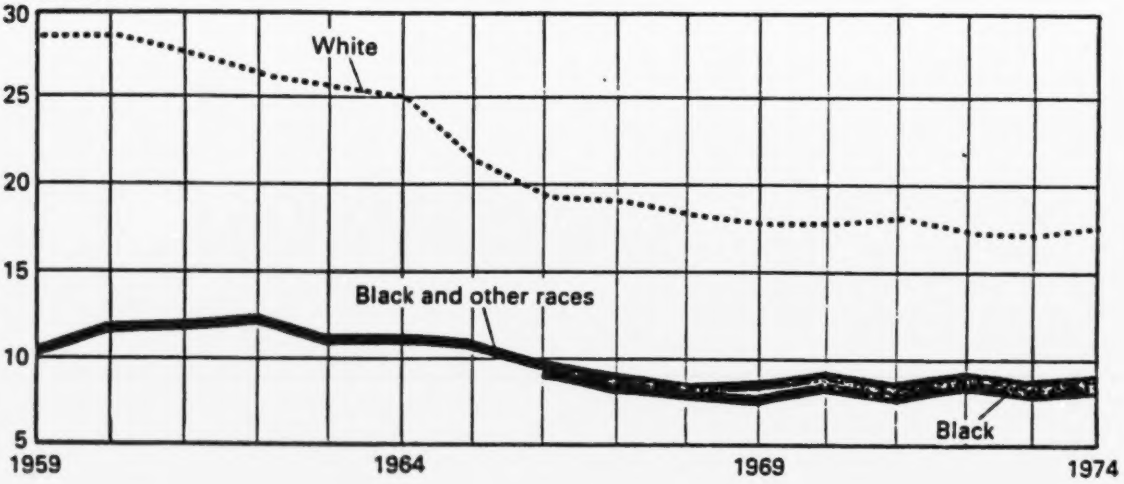
Unemployment Rates: 1948 to 1975
(Annual averages)



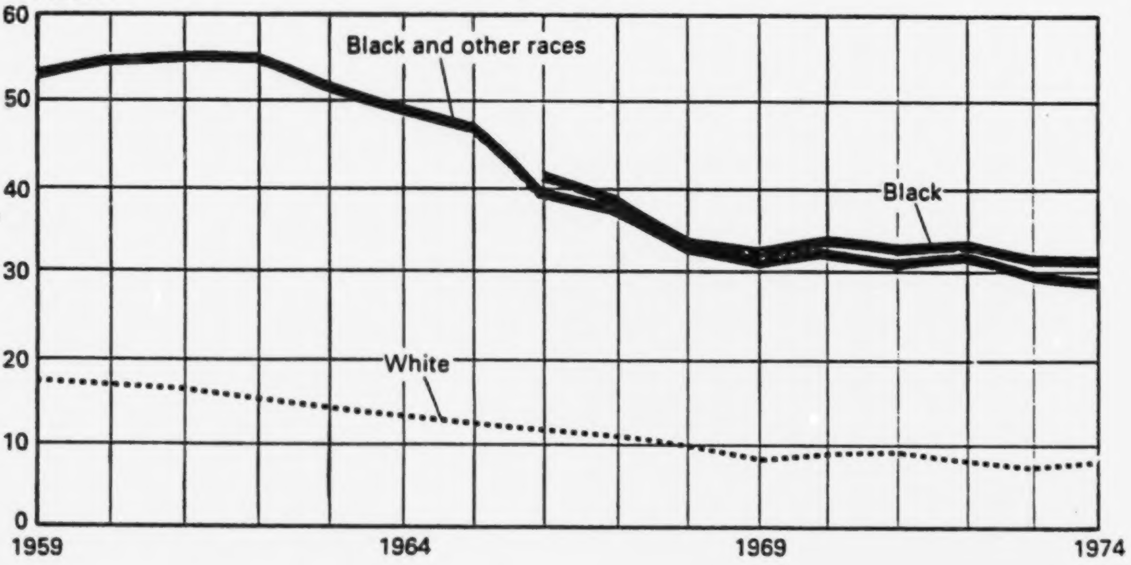
SOURCE: Table 47.

8.1.4 / #6

Number and Percent of Persons Below the Poverty Level: 1959 to 1974



Number of Persons



Percent of Persons

SOURCE: Table 33.

8.1.4 / #6

8.2.3 / #2

RESEARCH ON PREJUDICE AND DISCRIMINATION

CASE 1: A Chinese couple traveled across the United States and up and down the Pacific coast. They asked for, and received service in hundreds of hotels, motels, auto camps, tourist homes and eating places. They were accepted in all the restaurants and refused accommodations only in some sleeping places. Six months after the trip a sociologist sent out a mail questionnaire to all of these places asking if Chinese could be accommodated. More than 9 out of 10 of those places responded to the questionnaire said that Chinese would NOT be accommodated.

CASE 2: Saenger and Gilbert were interested in customer response to a department store with a newly integrated sales staff. They compared the attitudes of customers who had been waited on by Black clerks with those waited on by white clerks. Researchers were "planted" near the sales counters to observe who waited on which customers. When the customers left the store they were followed and interviewed. The customers did not know that they had been observed and it was thus possible to compare their BEHAVIOR with their ATTITUDES. Twenty-one percent (21%) of those who had bought from white clerks said they would disapprove of the policy of employing Black clerks in department stores. However, 20% of those who had bought from Black clerks said the same thing. More than 40% of those who said that they would not buy in a store that had Black clerks had actually been seen not only IN such a store, but at a counter where there was a Black clerk. One-third of the people who said they would never buy anything from a Black clerk had been seen buying from a Black clerk less than an hour before they were interviewed.

CASE 3: In some parts of Panama one side of the street is in the American Canal zone and the other side of the street is in the Panamanian territory. A study of the behavior of the Panamanian Blacks and white Americans found that people's behavior changed depending on which side of the street they were on. For example, when white Americans went to the Panamanian side of the street, they adjusted to the NON-DISCRIMINATION practices, while Panamanian Blacks tended to conform to the discriminatory practices when they were on the American side of the street.

CASE 4: A study of white workers in different situations reports contradictory behavior. In a factory, where whites and Blacks had a common class interest (that is, they had certain things in common relative to the owners of the factory, such as an interest in higher wages and better working conditions), there was cooperation in the labor union. White and Black workers cooperated in pressing their demands against the company and guaranteeing equality on the job. The union leaders pointed out that all the workers had a certain interest in common and were involved in a common struggle. However, the whites and Blacks lived in separate neighborhoods. The white homeowners' association defined an integrated neighborhood as undesirable. The white workers very strongly protested having Blacks move into their communities.

CASE 5: One of the ironic things about the U.S. Armed Forces--which fought in World War I to make the world safe for democracy--and in World War II to stop fascism--is that they were segregated until President Truman in 1948 issued an executive order ending segregation in the service. It was assumed that only through segregation could the armed forces accommodate the young men from the South as well as from other parts of the country who entered the service with deeply held attitudes of prejudice. However, upon issuance of the President's order, integration took place with almost no trouble. At one base in the South, as recruits poured in, the old policy had been to separate Blacks and whites and send them to different organizations. Upon receiving the order to DESEGREGATE, the commanding general issued the order that the next 55 draftees who arrived would make up one platoon--regardless of color--and this procedure would be followed for every group of new arrivals. The order was given verbally and the general reported that, "That was the end of segregation at Fort Jackson." There were no inter-racial incidents. The general states, "I would see recruits, Negro and white, walking down the street, all buddying together. The attitude of the Southern soldiers was that THIS WAS THE ARMY WAY; they accepted it the same way they accepted getting booted out of bed at 5:30 in the morning."

CASE 6: Williams and his associates were interested in the question of what would happen if a Black came into a bar and asked for service, when the bar in question had no clear policy of either serving or refusing to serve Blacks. However, in a number of bars, white researchers, posing as customers, asked the proprietor what his policy was about serving Blacks. They were generally told that they would NOT serve a Black. Later these white researchers were planted in various bars to observe what would happen when a Black researcher came into the bar and ordered a drink. In many cases the proprietor was not sure just what to do and he sought "cues" from his customers. The first OVERT acts were very important. If a customer loudly protested, at first, the Black researcher was not likely to be served. On the other hand, direct intervention by a white customer on behalf of the Black almost always brought service.

ATTITUDES AND BEHAVIOR

Prejudice and Discrimination

1. Read the 6 case reports on prejudice and discrimination. They are summaries of research projects done by sociologists who were trying to find out if there is a connection between how people feel (attitudes) and their actions (behavior). Read the reports carefully and answer the following questions:

   a. What is the difference, if any, between PREJUDICE and DISCRIMINATION?

   b. Of the 4 statements that follow, choose the ONE you think is MOST correct and write a short statement defending your answer (about one paragraph):

      1) There can be prejudice without discrimination.
      2) There can be discrimination without prejudice.
      3) Discrimination is the cause of prejudice.
      4) Prejudice is the cause of discrimination.

   c. Which of the above statements can be applied to each of the 6 case reports.

Case 1 ____________ Case 4 ____________
Case 2 ____________ Case 5 ____________
Case 3 ____________ Case 6 ____________

HANGMAN

by Maurice Ogden

1.

Into our town the Hangman came,
    Smelling of gold and blood and flame --
And he paced our bricks with a diffident air
    And built his frame on the courthouse square.

The scaffold stood by the courthouse side,
    Only as wide as the door was wide;
A frame as tall, or little more,
    Than the capping sill of the courthouse door.

And we wondered, whenever we had the time,
    Who the criminal, what the crime,
That Hangman judged with the yellow twist
    Of knotted hemp in his busy fist.

And innocent though we were, with dread
    We passed those eyes of buckshot lead;
Till one cried: "Hangman, who is he
    For whom you raise the gallows-tree?"

Then a twinkle grew in the buckshot eye,
    And he gave us a riddle instead of reply;
"He who serves me best," said he,
    "Shall earn the rope on the gallows-tree."

And he stepped down, and laid his hand
    On a man who came from another land --
And we breathed again, for another's grief
    At the Hangman's hand was our relief.

And the gallows-frame on the courthouse lawn
    By tomorrow's sun would be struck and gone.
So we gave him way, and no one spoke.
    Out of respect for his hangman's cloak.

"Hangman"

2.

The next day's sun looked mildly down
    On roof and street in our quiet town
And, stark and black in the morning air,
    The gallows-tree on the courthouse square.

And the hangman stood at his usual stand
    With the yellow hemp in his busy hand;
With his buckshot eye and his jaw like a pike
    And his air so knowing and businesslike.

And we cried, "Hangman, have you not done,
    Yesterday, with the alien one?"
Then we fell silent, and stood amazed:
    "Oh, not for him was the gallows raised. . ."

He laughed a laugh as he looked at us:
    ". . . Did you think I'd gone to all this fuss
To hang one man? That's a thing I do
    To stretch the rope when the rope is new."

Then one cried "Murdered!" One cried "Shame!"
    And into our midst the Hangman came
To that man's place, "Do you hold," said he,
    "With him that was meant for the gallow-tree?"

And he laid his hand on that one's arm,
    And we shrank back in quick alarm,
And we gave him way, and no one spoke
    Out of fear of his hangman's cloak.

That night we saw with dread surprise
    The Hangman's scaffold had grown in size
Fed by the blood beneath the chute
    The gallows-tree had taken root;

Now as wide, or a little more,
Than the steps that led to the courthouse door,
As tall as the writing, or nearly as tall,
Halfway up on the courthouse wall.

3.

The third to took - and we had all heard tell -
Was a usurer and infidel, And;
"What," said the Hangman, "have you to do
With the gallows-bound, and he a Jew?"

And we cried out: "Is this one he
Who has served you well and faithfully?"
The Hangman smiled: "It's a clever scheme
To try the strength of the gallows-beam."

The fourth man's dark, accusing song
Had scratched our comfort hard and long;
And "What concern," he gave us back,
"Have you for the doomed -- the doomed and black?"

The fifth, The sixth. And we cried again:
"Hangman, Hangman, is this the man?"
"It's a trick," he said, "that we hangmen know
For easing the trap when the trap springs slow."

And so we ceased, and asked no more,
As the Hangman tallied his bloody score;
And sun by sun, and night by night,
The gallows grew to monstrous height.

The wings of the scaffold opened wide
Til they covered the square from side to side;
And the monster cross-beam, looking down,
Cast its shadow across the town.

4.

Then through the town the Hangman came
    And called in the empty streets my name --
And I looked at the gallows soaring tall
    And thought: "There is no one left at all

For hanging, and so he calls to me
    To help pull down the gallows-tree."
And I went out with right good hope
    To the Hangman's tree and the Hangman's rope.

He smiled at me as I came down
    To the courthouse square through the silent town,
And supple and stretched in his busy hand
    Was the yellow twist of the hempen strand.

And he whistled his tune as he tried the trap
    And it sprang down with a ready snap --
And then with a smile of awful command
    He laid his hand upon my hand.

"You tricked me, Hangman." I shouted then,
    "That your scaffold was built for other men . . .
And I no henchman of yours," I cried,
    "You lied to me, Hangman, foully lied!"

Then a twinkle grew in the buckshot eye:
    "Lied to you? Tricked you?" He said, "Not I.
For I answered straight and I told you true:
    The scaffold was raised for none but you.

"For who has served me more faithfully
    Than you with your coward's hope?" said he.
"And where are the others that might have stood
    Side by your side in the common good?"

"Hangman"

"Dead," I whispered; and amiably
"Murdered," the Hangman corrected me;
"First the alien, then the Jew . . .
I did no more than you let me do."

Beneath the beam that blocked the sky,
None had stood so alone as I --
And the Hangman strapped me, and no voice there
Cried "Stay," for me in the empty square.

THE ARMENIAN HOLOCAUST

A Bibliography Relating to the Deportations, Massacres, and Dispersion of the Armenian People, 1915-1923.

BY Richard G. Hovannisian
Armenian Heritage Press

FOREWORD

This meticulously researched book undoubtedly represents a labor of love, emanating from a determination that the record must be preserved of a virtually forgotten experience that almost wiped out the Armenian nation, one of the kindliest and most talented peoples in history. There can be no drama in a catalogue, no emotional fervor, not even in an introduction that, considering the subject matter, is astonishingly low-keyed. This work is meant as resource material, and it lists volumes and documents drawn from many libraries here and abroad, public and private, in many languages. It concentrates upon the events of the 1915 massacres and dispersion of the Armenian people who had been living precariously in the Turkish empire and were regarded with malevolent suspicion as a likely enemy. The fear was never absent that, if war broke out between Russia and Turkey, the Armenians--whose historical roots lay in both empires--would be drawn into it.

When the dreaded world war did come, the Turks, more vulnerable to Russian conquest, decided to eliminate any danger of subversion by the mass destruction of the hundreds of thousands of Armenians who were in their jurisdiction or could be quickly engulfed. The Turkish objective was so efficiently fulfilled that it compelled the creation of a new word to describe it, genocide--the systematic destruction of a whole people. The massacres were accomplished with more thoroughness than earlier mass butcheries such as those of Atilla and Tamerlane, for they combined the savagery of the barbarian with the sophisticated murder techniques of the twentieth century. They even added a note of macabre effrontery. The Turkish Prime Minister Talaat asked the American Ambassador for a list of Armenians who had been insured by American firms, for both the holders and the beneficiaries had been killed, and thus, by Turkish law, the Turkish government was entitled to the residuary insurance estates!

There was little question about the authenticity of the massacres, and they could not be dismissed as atrocity war propaganda. They were validated by authorities with the international standing of the American Ambassador, Henry Morgenthau, and the distinguished British statesman, Lord Bryce. Yet after the first flurries of incredulity that the twentieth century could spawn such inhumanity, ironically the entire experience was simply absorbed in the overall casualties where many more millions died in battle.

A deeply saddened Armenian asked with understandable bitterness: "While the Jews had their Nuremberg, and the Asiatic nations had their Tokyo, where is the international tribunal that will hear, at long last, the Armenian complaint against Turkey, for the 'Mother' genocide of 1915-21?" Little wonder that at a later time, when Hitler made ready for the Final Solution, the mass destruction of more than ten million human beings, six million of them Jews, more than a third of an entire people, he could say with confidence that there would be no more than a temporary ferment of indignation. In the Nuremberg trial records, one of the members of the Death Head units reported that Hitler's order to kill without pity or mercy was concluded with the observation, "who still talks nowadays of the extermination of the Armenians?"

Yet, as one reviews the genocide of the Armenians, it is surely not enough to attribute the tragedy to the brutality of Turks or Nazis or totalitarian fanatics to whom human life means no more than the nuisance of the survival of insects. Surely heavy responsibility, too, must be shared by the by-standers, the rhetoricians whose compassion goes little farther than sanctimonious platitudes uttered in the safety of the fellowship of the technically virtuous. For they were clucking piously: "Poor things, their tragedy is a flot on our civilization. But we do not want to get involved." How many crimes of our century have gone unpunished, even sloughed off, by the exculpatory phrase. "We do not want to get involved." Alexander Pope wrote long ago:

> Vice is a monster of so frightful mien,
> As to be hated, needs but to be seen;
> Yet seen too oft, familiar with her face,
> We first endure, then pity, then embrace.

One of Dr. Hovannisian's motivations in giving so much precious research time to the gathering of a bibliography must have been to accuse this fellowship of the unconcerned of its share in the guilt of the butchers. They were not asked to fight. They were not asked to risk life or limb. They needed only to keep the story of the horror alive, to protest it vigorously and tenaciously. When the war ended and a more civilized perspective could emerge,there were endless opportunities to speak up, to make sure that later Hitlers would be unable to say "who still talks nowadays of the Armenian extermination?", as the assurance that he could launch an even more horrible one with impunity.

Dr. Hovannisian's bibliography is a definitive listing of the sources for the scholar or reader who wishes to revive the story of the Armenian massacres, draw lessons from any portion of it, and/or perpetuate the Armenian claims to their ancestral homeland. The bibliography now prepares the way for what must follow, and it is to be hoped the task will not be too long delayed. The world must know that the horrifying tale of the atrocities of 1915 and after does not complete the Armenian contribution to the history of the western world. There is a magnificent story that remains to be told, not only for the general reader, but for the Armenians themselves, especially their young people. There is a saga to be developed, with love and imagination, of who they are, their glorious history for many centuries before Christianity, what they have meant since the days when they became the first Christian nation in history, their positive contributions to world civilization, their corporate influence as a people and, as individuals, through the most talented and creative sons and daughters.

There are already a few monographs of limited periods, and some scholarly studies that light up some dark corners. Several general histories have appeared, but without the benefit of resort to sources that Dr. Hovannisian has compiled. An overview history, where popularization is not vulgarization, where drama and pride are rooted in fact, is now necessary, especially in a period when so many ethnic groups are exploring their roots and rediscovering their identity. Dr. Hovannisian's bibliography will be invaluable as a divining rod to seek out the lodes where so much precious ore has waited too long for release.

Abram L. Sachar
Chancellor
Brandeis University

Waltham, Massachusetts
March 10, 1978

INTRODUCTION

The deportations and massacres of the Armenian population of the Turkish empire during and after World War I elicited worldwide expressions of compassion and outrage. These sentiments were reflected in scores of publications bearing titles such as The Murder of a Nation, The Blackest Page in Modern History, L'Armenie martyre, Der Todesgang des armenischen Volkes. As details of the brutalities and the plight of the deportees became known, agencies for relief were created in many countries to help sustain the survivors until the Allied and Associated Powers could enact the solemn declarations regarding Armenian restitution and rehabilitation. Although a compilation of those pledges might well fill several volumes, let it suffice to draw attention to a few representative statements.

On May 24, 1915, when the first reports of massacres were received abroad, the Allies proclaimed: "In view of this new crime of Turkey against humanity and civilization, the Allied Governments make known publicly to the Sublime Porte that they will hold all the members of the Turkish Government, as well as those officials who have participated in these massacres, personally responsible." Prime Minister David Lloyd George frequently promised that Armenia would never again be subjected to "the blasting tyranny of the Turk" and in a statement of his cabinet's war aims in January, 1918, repeated that "Arabia, Armenia, Mesopotamia, Syria and Palestine are in our judgment entitled to a recognition of their separate national condition." In August of that year he told an Armenian deputation: "Britain will not forget its responsibilities toward your martyred race." Numerous similar pronouncements were made before Lloyd George summarized the official British attitude: "From the moment war was declared, there was not a British statesman of any party who did not have it in mind that if we succeeded in defeating this inhuman Empire, one essential condition of the peace we should impose was the redemption of the Armenian valleys forever from the bloody misrule with which they had been stained by the infamies of the Turk."

The French declarations were no less emphatic. In November, 1916, Premier Aristide Briand wrote: "When the hour for legitimate reparation shall have struck, France will not forget the terrible trials of the Armenians, and in accord with her Allies, she will take the necessary measures to ensure for Armenia a life of peace and progress." Two months later, in conjuction with the other Allied governments, he announced that the "high war aims" included "the liberation of peoples who now lie beneath the murderous tyranny of the Turks. . ." At the end of 1917, Foreign Minister Stephen Pichon told the Chamber of Deputies: "An adherence to the policy of the rights of nationalities has been the honor of our traditions and of our history. It applies, as we view it, to the Armenians, Syrian and Lebanese populations, as it does to all peoples who suffer, against their will, the yoke of the oppressor, be he who he may." In July, 1918, Prime Minister Georges Clemenceau wrote to Boghos Nubar, president of the Armenian National Delegation: "I am happy to confirm to you that the Government of the Republic, like that of Great Britain, has not ceased to place the Armenian nation among the peoples whose fate the Allies intend to settle according to the supreme laws of Humanity and Justice."

Incredulity and indignation were the reactions of the United States government and public to the Turkish atrocities. This country rallied to assist the "starving Armenians" through an unprecedented outpouring of private charity. Meanwhile, until Turkey broke diplomatic relations with the United States in April, 1917, American officials tried vainly to intercede on behalf of the victimized Armenians. It was Ambassador Henry Morgenthau who first brought the scope and intensity of the tragedy to world attention, but he was unable to influence the inexorable dictatorial clique in Turkey. Initially denying that deportations and massacres were in progress, Minister of Interior Talaat ultimately admitted that the operation grew out of a carefully deliberated policy of the ruling party. He accused the Armenians of enriching themselves at the expense of the Turks, of aspiring to establish an independent country, and of actively assisting the enemies of the Ottoman empire, claiming: "It is no use for you to argue. We have already disposed of three quarters of the Armenians; there are none at all left in Bitlis, Van, and Erzeroum. The hatred between the Turks and the Armenians is now so intense that we have got to finish with them." The Turkish dictators seemed surprised that Morgenthau, a Jew, should concern himself with the problems of a Christian people. In any case, within several months efforts to intercede were of little practical value, for few Armenians remained in their native provinces. Whereas most Armenians of Cilicia and western Anatolia perished along the routes of deportation or after reaching the Syrian desert, the majority of those inhabiting the historic Armenian plateau in the east fell to the cruelest of tortures and were massacred outright.

In the wake of these infamous excesses, American leaders of both parties and of all branches of government pledged themselves to the goal of safeguarding the collective existence of the survivors in their ancestral lands. President Woodrow Wilson's celebrated Fourteen Points, which were issued in January, 1918, included the provision that all non-Turkish peoples of the Ottoman empire "should be assured an undoubted security of life and an absolutely unmolested opportunity of autonomous development." This policy reflected the recommendation of the special commission (the Inquiry) charged with the formulation of an American program for peace: "It is necessary to free the subject races of the Turkish Empire from oppression and misrule. This implies at the very least autonomy for Armenia and the protection of Palestine, Syria, Mesopotamia and Arabia by the civilized nations." Among the guidelines circulated by the Department of State in September, 1918, was the following: "Armenia and Syria to be erected into protectorates of such Government or Governments as seems expedient from domestic as well as an international point of view; the guaranty being that both countries be given self-government as soon as possible and that an 'Open-Door' policy as to commerce and industrial development will be rigidly observed."

Shortly after the convocation of the Paris Peace Conference in January, 1919, the Supreme Court ruled that "because of the historic misgovernment of the Turks of subject peoples and the terrible massacres of Armenians and others in recent years, the Allied and Associated Powers are agreed that Armenia, Syria, Mesopotamia, Palestine and Arabia must be completely severed from the Turkish Empire." All the Allied nations called for recompense to the survivors and the re-establishment of a separate Armenian state. In pleading the case of the defeated Ottoman empire at the Peace Conference in June, 1919, the Turkish delegation tried to deflect the guilt by pointing an accusing finger at the small clique that had perverted the government, admitting nonetheless that there had occurred "misdeeds which are such as to make the conscience of mankind shudder forever." In reply, the Allied and Associated Powers drew attention to the fact that Turkey's willful and inhuman pursuit of the war was "accompanied by massacres whose calculated atrocity equals or exceeds anything in recorded history." Any attempt to minimize the crime was untenable, for "a nation must be judged by the Government which rules it, which directs its foreign policy, which controls its armies." The historical record demonstrated that "neither among the Christians of Europe, nor among the Moslems of Syria, Arabia, and Africa, has the Turk done other than destroy whatever he has conquered; never has he shown himself able to develop in peace what he has won by war."

Ironically, despite these trenchant observations bearing upon the ruthless annihilation of the Armenian population, the "conscience of mankind" did not shudder for long. The European Powers and the United States, too, ultimately proved themselves unwilling to shoulder the moral responsibilities to bring the war criminals to justice or to fulfill the widely-proclaimed programs for peace, thus setting the scene for new and equally horrendous regimes and genocidal acts in this century. The politics of expediency rendered pledges to the Armenians obsolete. The refugees were barred from returning home and, except for those who settled in the small Armenian state in Transcaucasia, remained dispersed throughout the Middle East, Europe, and America. The passage of time and the strategic geopolitical position assigned to Turkey in the calculations of the super powers after World War II further removed the Armenian issue from the realm of diplomacy. A new generation of officials, even those versed in modern history and Near Eastern affairs, now seem generally ignorant of or indifferent to the genocide, while some individuals have been adopted the standard Turkish rationalizations of wartime exigency and the denial of a premeditated scheme to eliminate the Armenians. Unfortunately, some writers and persons with responsible positions in government would add insult to injury by using terms such as "alleged" and "asserted" in reference to the genocide, even though the National Archives of this country are replete with awesome evidence of the depth of the tragedy and the callousness of the crime.

Unlike the Armenian case, the atrocities in World War II did not pass unrequited, nor were they allowed to be blurred in public awareness and international relations. Moreover, historians and sociologists who have undertaken the study of victimology have already drawn startling parallels between the decimation of the Armenian people and the annihilation of millions of persons in Central and Eastern Europe during the Nazi regime a quarter of a century later. The similarities include the perpetration of genocide under the cover of a major international conflict, thus minimizing the possibility of external intervention; conception of the plan by a monolithic and megalomanic coterie; espousal of an ideology giving purpose and justification to chauvinism, racism, exclusivism, and intolerance toward elements resisting assimilation; imposition of strict party discipline and secrecy during the period of preparation; formation of extralegal special armed forces to ensure the rigorous execution of the operation; provocation of public hostility toward the victim group and ascribing to it the very excesses to which it would be subjected; certainty of the vulnerability of the intended prey (demonstrated in the Armenian case in the previous general massacres of 1894-1896 and 1909); exploitation of advances in mechanization and communication (the telegraph) to achieve unprecedented means for control, coordination, and thoroughness; and use of actions such as promotions and the incentive to loot, plunder, and vent passions without restraint or, conversely, the dismissal and punishment of reluctant officials and the intimidation of persons who might consider harboring members of the victim group.

There were, of course, significant differences in the specifics and, more importantly, in the aftermaths of these comparable tragedies. Following World War II, hundreds of persons charged with crimes against humanity were brought to trial and punished, and the General Republic of Germany, while denouncing and disassociating itself from the erstwhile Nazi regime, nonetheless accepted the burden of collective guilt and made recompense to the survivors, the families of the murdered millions, and the governments having a special relationship with the victimized groups. By contrast, the Ankara government has, ever since the establishment of the Republic of Turkey, refused to acknowledge the fact that the deportations and massacres occurred or that it is in any way answerable for Armenian losses. Taking advantage of geopolitical considerations, that government has coerced far more powerful and prominent countries to turn away from the facts and has been encouraged by the apparent willingness of many politicans not to make an issue of lingering wrongs.

Yet in recent years the Turkish government has become increasingly sensitive to the renewed efforts of the dispersed Armenian communities to challenge the erasure of the Armenian case and has resorted to repeated diplomatic pressure in attempts to prevent the erection of Armenian memorials, the participation of elective and appointive representatives in commemorative observances, and any discussion of the genocide in international bodies. A concerted high-level campaign was even pursued to expunge a passing reference to the massacres in a draft report submitted to a subcommittee of the United Nations. It should not be unanticipated that governments whose own national archives contain voluminous materials on the deportations and massacres might find it expedient to acquiesce in such manipulative practices through evasive gestures or eloquent silence. It is certainly no novelty that expediency may frequently prevail over morality in politics, but it is also no novelty that scholars and statesmen should strive toward truth and moral justice.

In response to the ongoing attempts to perpetuate the shameful coverup of historical events, an endeavor to which certain individuals within the federal agencies and even universities have sometimes lent direct or oblique support, I have undertaken the preparation of a preliminary inventory of archival materials and published studies in Western languages relating to the Armenian tragedy. The relevant documents in the archives surveyed number several hundred thousand. For misinformed but honest persons who have come to use the words "alleged" and "asserted" naively, a cursory investigation into the readily available documents should prove sufficient to dispel any doubts about the premeditated and brutally-executed character of the conspiracy to destroy the entire Armenian population in the Turkish empire.

Part One of the Bibliography contains a preliminary inventory of archival materials. The British archives are most useful for the political aspects of the Armenian question; the United States archives, for relief activities and the conditions among the refugee population in the Near East and the Caucasus; the French archives, for Cilicia and the final massacres in, and Armenian exodus from, that region; and the several Armenian archives, for all aspects of the deportations and massacres. Among the archives that have yet to be surveyed are those of Italy, the smaller Allied countries, and in particular the neutral states that maintained diplomatic relations with the Ottoman empire during the war years. Unfortunately, the Turkish files on the subject have not been opened to all qualified researchers. Although employees in the Ottoman archives reported in 1918 and 1919 that ranking Turkish officials had tried to destroy all self-incriminating papers during the final days of the World War, it is not unlikely that numerous documents relating to the general question still exist therein.

Part Two of the Bibliography contains a broad selection of published works that may be classified as follows: collections of documents; eyewitness accounts of non-Armenians; narratives of military personnel; political treatises and propaganda; reports on relief activities and appeals by relief organizations; scholarly studies on specific aspects of the Armenian and Eastern questions; Turkish rationalizations and interpretations; memoirs and studies in Western languages by Armenian survivors and researchers. The National Union Catalog is particularly useful in determining the library locations of these publications.

The Bibliography does not include the hundreds of articles published in scholarly and popular journals or survey the broad newspaper coverage of the subject. For these categories, the various guides to periodical literature and the annual indexes of nationally prominent newspapers should be consulted. The several thousand Armenian-language publications--documents, memoirs, historical studies, and interpretations--are too extensive for inclusion in this listing. An introduction to this category may be gained by consulting the bibliography in Professor M. G. Nersisian's Genotsid Armian v Osmanskoi Imperii (Erevan, 1966) and the compilation of materials by Gersam Aharonian, Hushamatian Meds Eqherni, 1915-1965 (Beirut, 1965). A useful survey of published works in Western languages relating to the Armenian massacres and dislocations during the nineteenth century and the first decade of the twentieth century is provided in A. Salmaslian, Bibliographie de l'Armenie (Paris, 1946; revised and expanded, Erevan, 1969).

I wish to believe that the following bibliography will serve students of Armenian and Near Eastern history, advocates of human and civil rights, statesmen and public officials, and all those who bear in mind the admonition of George Santayana: "Those who do not remember the past are condemned to relive it."

Richard G. Hovannisian
Professor of Armenian and
Near Eastern History

University of California,
Los Angeles
April 24, 1978

8.3.1 & 8.3.2 / #3

THE ARMENIAN GENOCIDE

The Genesis of Genocide

The mass murder of over one and one-half million Armenian subjects of the Ottoman (Turish) Empire, 1915 - 1922 was in accordance with a government planned and executed scheme of total annihilation of the Armenians living under Turkish rule - was the "Final Solution of the Armenian Question."

Talaat's Order

"September 16, 1916. - To the Government of Aleppo. It was at first communicated to you that the Government, by order of the Jemiet had decided to destroy completely all the Armenians living in Turkey. . . An end must be put to their existence, however criminal the measures taken may be, and no regard must be paid to either age or sex nor to conscientious scruples."

Minister of the Interior, "TALAAT"

Background to 1915

The Turks had come from Central Asis into Armenia and Asia Minor, conquering Constantinople in 1453, and establishing an empire that eventually stretched from North Africa to the Arabian Peninsula, to the Balkans and beyond. The Armenians and other non-Turks were the Empire's "rayah," the "cattle," treated as second class citizens and often subject to active persecution.

The Nineteenth Century, marked by the rise of nationalism, the "shrinking" of the world, and "power politics," brought chaos to the Ottoman Empire. The sultans' incessant wars with Russia and others brought about a continuing decline of power, social and economic decay, and European demands for "reforms" in Turkish-held territories. The Turks reacted with unprecedented massacres - of Bosnians, Serbians, Greeks, Macedonians, Bulgarians, Rumanians, Arabs and Armenians. Power politics and internal wrangling among the European powers overshadowed the fate of the millions in the captive nations whose national aspirations had been aroused by the promises and lofty pronouncements of the Powers. The Turkish minorities, including the Armenians, had become pawns in the game of power politics. . .a game which eventually cost the minorities a total of over three million lives.

The Armenian Genocide

Time and time again, reform plans and treaties were signed by the Sultan and various European states, only to be forgotten in exchange for secret territorial or economic concessions.

Meanwhile, one after another of the peoples under the Ottoman yoke turned to revolution and successfully broke away. Armenia, however, had been selected as the Turks new "homeland" and the Sultan was particularly determined to prevent the loss of Armenia and at the same time deprive Europe of the political wedge which demands for "Armenian Reforms" had become. His solution: Solve the Armenian Question Once and For All by Eliminating the Armenians.

In 1894-96 alone, over 300,000 Armenians were killed by Sultan Abdul Hamid.

In 1908, came the "Young Turks" and their revolution. Sultan Hamid was overthrown, a constitution was established and the equality of "all Ottoman peoples" was declared. The Armenians saw promise of a new day. Revolutionary aspirations - born of the frustration of European abandonment and in reaction to Turkish persecution - were set aside and Armenians joined with Turks in creating a new nation in which parliamentary processes were to replace the scimitar. The Armenians had sought - and were promised - equal rights as Turkish citizens.

The Plan Unfolds

However, despite their rhetoric, the Young Turks were no different from the Sultan, except perhaps that they were to prove to be more thorough in their crimes. Motivated by the same geo-political goal of an Armenia without Armenians, and spurred on by new racist theories of "Pan-Turanism," the Young Turks, as early as 1910, laid down plans for what was to be the "final solution" to the Armenian Question.

The outbreak of World War I, with Turkey joining Germany, provided the Turkish government with the opportunity to finish what the Sultan had started. Generally, the events of 1915 were as follows:

1. In order to disarm the Armenian communities and prevent resistance to the coming measures, the Turks first demanded that the Armenians give up everything that even remotely constituted a "weapon." In some communities, families having nothing to give up were so badgered and terrorized that they purchased firearms from Turkish neighbors and gave them over to the authorities. This was followed

by armed bands visiting Armenian homes, ostensibly searching for weapons.

2. Having disarmed the community, the authorities then turned their attention to the men, the elimination of whom would render the communities helpless. The Armenian soldiers in the Turkish army, who had been previously disarmed and put into labor battalions, were taken to remote areas and shot. Simultaneously, the Turks turned to the remaining males in the cities, towns and villages, arresting and eventually killing them.

3. Having eliminated the able-bodied males, the Turks then "deported" the remaining old men, women and children. The general goal for most deportation caravans was Der-el-Zor, a desert area in northern Syria. On the way, the caravans were under constant attack by Turkish troops, by specially recruited "Butcher Battalions" of convicts, and by marauding tribesmen. They were subjected to torture and mutilation, rape and massacre. Children and women were abducted, never to be heard from again. Exhaustion, starvation, and disease did the rest.

4. Often there was no pretext of "deportation" and the massacres - including mass burials, burnings and drownings - were carried out within or just outside the cities and villages.

5. Armenian homes and material goods were either destroyed or confiscated. Thousands of churches, monasteries, schools, libraries, and other community institutions were destroyed or converted into barracks, bordellos, and other such uses. Millions of books, ancient manuscripts, paintings, sculpture, and other irreplaceable monuments of the 3,000 year old Armenian Civilization were lost forever.

6. Only a relative handful of the "deportees" every reached Der-el-Zor. The Armenian areas of the Turkish Empire had been reduced to a vast charnel house. Virtually no Armenians remained in Turkish-held Armenia.

THE EVIDENCE OF THE GENOCIDE

The evidence of a planned and systematic genocide is overwhelming, as the following quotes--a brief sampling from thousands of readily available, authoritative, non-Armenian sources--indicate:

By any standards this was surely the most unprecedented, indeed the most unimaginable racial annihilation, until then, in modern history. Nevertheless, apparently unconcerned by the enormity of their affront to civilization, the members of the Young Turk regime continued to view the "deportations" as nothing more than effective diplomacy, the realization of Abdul Hamid's injunction that "the best way to finish with the Armenian Question is to finish with the Armenians."

Howard M. Sachar
Emergence of the Middle East 1914-1924
(Knopf, 1969)

From May until October the Ottoman Government pursued methodically a plan of extermination far more hellish than the worst possible massacre. Orders for deportation of the entire Armenian population to Mesopotamia were despatched to every province of Asia Minor. These orders were explicit and detailed. No hamlet was too insignificant to be missed. The news was given by town criers that every Armenian was to be ready to leave at a certain hour for an unknown destination. There were no exceptions for the aged, the ill, the women in pregnancy.

Dr. Herbert A. Gibbons
The Blackest Page of Modern History
(Putnam, New York 1916)

In 1915 there occurred a "final solution" which is now almost forgotten, the deliberate extermination of the Armenians by the Turks. The Armenian population was solved by the massacre or deportation of some 1,750,000 men, women and children from the Armenian provinces of Turkey. Over a million died or disappeared through massacres in Turkey or during the forced marches to the deserts of the Turkish eastern territories--the areas which were later to become Syria and Iraq.

Roger Manvell and Heinrich Fraenkel,
The Incomparable Crime
(Putnam, 1967)

When the Turkish authorities gave the orders for these deportations, they were merely giving the death warrant to a whole race; they understood this well, and, in their conversations with me, they made no particular attempt to conceal the fact.

I have by no means told the most terrible details, for a complete narration of the sadistic orgies of which these Armenian men and women were the victims can never be printed in an American publication. Whatever crimes the most perverted instincts of the human mind can devise, and whatever refinements of persecutions and injustice the most debased imagination can conceive, became the daily misfortunes of this devoted people. I am confident that the whole history of the human race contains no such horrible episode as this. The great massacres and persecutions of the past seem almost insignificant when compared to the sufferings of the Armenian race in 1915.

Henry Morgenthau
Ambassador Morgenthau's Story
(Doubleday, Garden City 1918)

A foreign witness has said that these deportation columns were merely a polite form of massacre, but in reality they were infinitely worse and more heartless; for instead of instant death they forced the victims to undergo all sorts of inhuman sufferings, while this cowardly and barbarous plan was to save the face of the authorities by posing as a necessary military measure. From June till August 1915, the hottest time of year when the victims were most likely to succumb, these processions of death wended their way endlessly from all the vilayets and towns where there were Armenians southwards in the direction of the desert.

Fridtjof Nansen
(High Commissioner for Refugees, League of Nations)
Armenia and the Near East
(New York 1928)

ARMENIA: THE BITTER MEMORIES OF GENOCIDE

The 20th Century's 'Other Holocaust'

Los Angeles Times
April 24, 1975
By: Avedis K. Sanjian

The world is fully aware of the "Jewish holocaust" perpetrated by Hitler and his Nazi cohorts, but it pays little heed to this century's "other holocaust," the Armenian genocide suffered at the hands of the Turks.

The two peoples, Jews and Armenians, have shared a common historical experience. Both endured a diaspora for many centuries; both have been victims of mass slaughter conceived and carried out during world wars.

Each year on this day, there are worldwide commemorations of the martyrdom of more than a million Armenians during the Turkish massacres in World War I. Indeed, today marks the 60th anniversary of those massacres, the most calamitous tragedy suffered by the Armenians in their long and tortured history, which spans three millennia.

The U.S.House of Representatives took note of this recently by requesting that the President "issue a proclamation calling upon the people of the United States to observe (today) as a day of remembrance for all the victims of genocide, especially those of Armenian ancestry in 1915."

Who, then, are these Armenians? Like the Kurds about whom so much has been written recently, Armenians are an ancient people whose civilization dates back to the last millennium B.C. Armenia has produced a rich and individualistic culture, particularly in literature, art and architecture, although subjected to a succession of invasions and conquests. Despite this, Armenians have preserved not only their ethnic identity but also a written language stretching back to the 5th century, A.D.

Armenia: The Bitter Memories of Genocide

Today, their historic homeland is divided among Iran, the Soviet Union (the Armenian S.S.R. is the smallest and most densely populated of the autonomous Soviet republics) and the eastern provinces of Turkey.

It is the reaction of Turkey after the holocaust which blurs the parallel between the historic experiences of Jews and Armenians.

We are all familiar with the Germans' admission of their crime toward the Jews. They have erected shrines at Auschwitz and Dachau as living memorials to innocent victims, and have even "compensated" survivors with reparations. In contrast, the Turks have yet to make an official admission of guilt or criminality toward the Armenians.

Certainly, the German atonement for the Nazi crimes is of little consolation to the Jews. On the other hand, the Turkish refusal even to acknowledge guilt and, more important, their official policy of flagrantly and callously distorting history are the cruelest manifestations of man's inhumanity to man.

It is said that the Jews, having suffered an even larger genocide, have handled their nightmare better than the Armenians, who have a sense of total frustration, indignation and helplessness about this episode in their history--but not without reason. Something that happened at the United Nations last year provides insight into the problem.

On March 6, 1974, a subcommission of the U.N.Commission on Human Rights debated the draft of a report on the prevention and punishment of the crime of genocide. Paragraph 30 of the report stated: "Passing to the modern era, one may note the existence of relatively full documentation dealing with the massacres of Armenians, which have been described as 'the first case of genocide in the 20th century.'"

Though this statement did not even mention Turkey as the perpetrator of the crime, the Turkish representative argued that it should be deleted. Reiterating the official Turkish position, he argued that during World War I Armenian revolutionaries had resorted to armed insurrection, had organized the massacre of Armenia's Turkish population,had collaborated with Czarist Russia to attack the Ottoman army from the rear.

Hence, he said, the Turkish government had been compelled to take defensive measures against those acts of treason, and had deported the insurgents to other parts of the country away from the combat area, where they no longer threatened Turkey's defense. He concluded that it was this action which created the "myth of Armenian genocide."

What really happened was something entirely different, and massive documentary literature in many languages substantiates the fact that Armenians suffered untold miseries at the hands of the Turks, before and during World War I, when they were threatened with total annihilation.

In the second half of the 19th century, the Armenians, who until then had been regarded as the most trusted and loyal subjects in the Ottoman empire, became convinced that without struggle their miserable plight could not be ameliorated. But Sultan Abdul-Hamid, infuriated by sympathetic European interventions on behalf of the Armenians, countered with ruthless reprisals, slaughtering some 300,000 of them throughout Asia Minor during the years 1894-96.

The Young Turk Revolution in 1908 appeared to herald a brighter era for the Turks and their subject minorities, but this optimism was short-lived. In 1909 the Turks massacred 30,000 Armenians in Cilicia (an eastern province). Finally, during World War I, Turkey resolved to settle the Armenian problem once and for all.

A general order for the deportation of all Armenians, issued by Interior Minister Talaat Pasha on May 20, 1915, advised all provincial governors to carry out the program of extermination indiscriminately. The result was the annihilation of over a million Armenians including innumerable intellectuals and clerics.

Since the holocaust, Turkey has pursued a deliberate policy of not recognizing the Armenian presence in Turkey, now and historically. The country's six eastern provinces, which constituted the heartland of historic Armenia, have not been inhabited by Armenians since World War I. Historic Armenian monuments are attributed to Seljuk Turks, and many have been turned into museums or even stables.

Some 50,000 Armenians currently living in Istanbul are virtual hostages, not unlike the city's Greeks. The Turkish government, in violation of the 1923 Treaty of Lausanne, refuses to recognize Armenian endowments to their churches, hospitals and orphanages. Armenian community property is even now subject to special discriminatory tax levies or confiscated outright.

Armenia: The Bitter Memories of Genocide

Some, implying a paranoic obsession with genocide, have suggested that Armenians should "forgive and forget" an episode that transpired 60 years ago. But forgiveness cannot be granted before an admission of guilt by the perpetrators of the crime.

On the eve of the Nazi invasion of Poland in 1939, Hitler told his generals: "Our strength is in our quickness and brutality. Genghis Khan had millions of women and children killed by his own will and with a gay heart. . .Who talks nowadays of the extermination of the Armenians?"

As the Armenians today commemorate the victims of their holocaust, we might all recall the words of Majority Leader Thomas O'Neill (D-Mass) during the recent House debate.

"No nation," he said, "regardless of its strength, should have the right to determine the extermination of another nation under any circumstances. Had the responsibility for the Armenian genocide, the first genocide of modern times, been held accountable to world public opinion, the second (genocide of the Jews) could not have taken place only 25 years later."

VOYAGE HOME

PASSAGE TO ARARAT

by Michael J. Arlen
Time, August 18, 1975

"They were not *me* and I could never be *them*." This wholly false conclusion is drawn by the author of his self-styled "voyage" backward through memory, history and time itself. "I" is Michael J. Arlen, the *New Yorker* critic and memoirist: "they" are Armenians, an obscure folk of Asia Minor who happen to be his blood relatives. For despite an elegant Anglo-American breeding, despite the aristocratic postures of his father, Michael Arlen is the son of Dikran Kouyoumjian, few generations removed from the peasant village of Transcaucasia.

In an earlier volume, *Exiles*, Arlen was a prep school Telemachus, searching for the truth about his late parent, author of *The Green Hat* and other best selling novels of the '20's, who had succumbed to writer's block, deprecation and obscurity. In that poignant volume the son could only compile small sorrows and acts of redemption. However acute, *Exiles* was the work of a miniaturist. In *Passage to Ararat*, Arlen set himself a near-Homeric task: the recovery of a forgotten people. To accomplish that mission he has performed a series of brilliancies: his research is irreproachable, his ear infallible. His writing retains a clarity and fury that animates each line. The tribes of the Bible leap from the page; the victions of mass murder speak out after decades of silence. Immigrants to the New World, exiles of the U.S.S.R., crack jokes at the devil and embrace the present with a gusto that belies their wretched past.

Armenia, Arlen notes, was a small nation placed by God and geography on the outskirts of the world's great central empires. Rising from the Hurrian and Hittite tribes of the Euphrates, the Armenians enjoyed a brief spring as soldiers and artisans, then sank into the shadows of barbarian tribes and civilized conquerors from Darius the Great to the Young Turks of this century. The Armenians had made two crucial wagers: on Christianity and the growing power of Europe. But the gamblers, observes their chronicler, "had been in the wrong part of the world to make these bets--or at any rate to hope to collect on them."

Voyage Home

Voyeuristic Shudder. Bad times became a way of life. The Muslim Ottoman Empire reduced Armenians to second-class citizens; then, as Asia Minor lurched toward "modernity," Turkey began its series of oppressions. They ended with lethal, unprovoked sweeps across the hills, torturing and killing no one knows how many millions. In 1910, a recent Oxford graduate named Arnold Toynbee meticulously described the "fiendish" mutilations and abasements. As late as 1918 Henry Morgenthau, U.S. Ambassador to Turkey, protested the mass killings of Armenian women and children. The Turkish Minister of the Interior gave a blanket reply to such plaintiffs: "Those who were innocent today might be guilty tomorrow."

There was something about these atrocities, confesses Arlen, "that bothered me where I had not been bothered before; something more complicated than moral nausea, more troubling than a voyeuristic shudder." To locate that "something," he flew to Soviet Armenia to walk the hallowed ground and converse with remnants of a country that was no longer a nation. The place was a reconciliation of opposites. Mount Ararat, where Noah had brought his ark to rest, hid the radar stations of NATO. The literate Armenians liked "Jerome Salinger" and refused to talk of Solzhenitsyn. They were grateful for a land free of the old oppressions; yet some had seen their sons taken away by the Russian secret police. These Armenians, too, were running from yesterday. On a summer night one told his guest, "It's too nice an evening for history." But there was never an evening too nice to block tragic recollections. There never would be.

Arlen seizes upon the collective memory of his people and enlivens it with merciless self-examination. His account of genocide has none of Hannah Ahrendt's lofty mandarinism. With tenebrous force he comes to realize that evil's best accomplice is guilt; if the victim can be made to feel culpable, any crime is possible. Like millions of other historical mourners of every persuasion, Arlen once preferred to ignore his roots, at exorbitant cost. For silence can be a plague, and the most chilling question in the book remains the one that Hitler asked two generations age: "Who still talks nowadays of the extermination of the Armenians?"

Long Shot. It has taken all this time to find a true talker. Arlen might easily have fixed his face in a harsh attitude. It would have been facile for him to sentimentalize the Armenians, Saroyan style, or to hold them at arm's length, as his father did. Instead, after the atrocious accounts and the sense of humanity's dreadful fragility, Arlen realizes that the "I" has become part of "them," that "to be an Armenian has meant that one has been compelled by circumstance to rise above or fall below--or, anyway, to skirt--these so-called imperatives of nationhood and property, and thus has been free to attempt the struggle of an ordinary life, and to dream more modern dreams, and to try to deal with one's dreams as best one could." It is a faith without dogma, a final belief that "there is a good chance now the clearheaded, impatient young will set their fathers free."

The "good chance" may seem a very modest resurrection for so much suffering. Like the old Armenians, Arlen is making another wager: on stoicism as the proper response to despair. It is both an honorable bet and a long shot--the only arguable portion of a unique and grieving book.

Stefan Kanfer

8.4.1 / #1

SEX ROLES IN THREE PRIMITIVE SOCIETIES

Margaret Mead, an anthropologist, who visited a variety of places in New Guinea, describes three cultures there: the Arapesh, the Mundugumor, and the Tchambuli.

The mountain ARAPESH are poor people whose tiny villages cling to the sides of barren mountains. Their gardens are on hillsides, difficult to fence off from the wild pigs. Hunting is poor and life is difficult. The Arapesh women are gentle, cooperative, loving mothers, much like most women are expected to be in our culture. But the Arapesh men are also gentle, cooperative and loving. They work together in their gardens, readily forsaking their own work to help a neighbor with his. The Arapesh cannot conceive of anyone wanting to be a leader. The "necessary" leaders of the tribe reluctantly assume leadership functions and are happy to relinquish them. The Arapesh baby is born into a loving warm world. Both his mother and father care for him and consider it a tragedy if he cries. The Arapesh believe that women are naturally cooperative and gentle and would think it odd that men and women should be expected to differ in personality.

The MUNDUGUMOR, who live on the banks of the rivers in New Guinea, were headhunters until recent times. Their land is rich and grows much tobacco and coconuts. The Mundugumor are fierce warriors and hunters and have violent tempers. However, Mundugumor women are neither gentle nor loving. The Mundugumor women continually fight with their husbands and teach their sons at an early age to taunt their fathers with name-calling and epithets that are most irritating to them. The Mundugumor woman does not enjoy being a mother. She handles her children roughly and leaves them hanging on the wall in their cradleboards until their crying can no longer be endured. Both men and women in the Mundugumor culture are arrogant, violent, individualistic, possessing the sort of personality characteristics we would consider more masculine than feminine.

The TCHAMBULI are lake dwellers. They have ample food which can be stored so that there is little chance of a famine. Like their neighbors, the Tchambuli were headhunters but for them headhunting was a ceremonial obligation in which they took no pleasure. Tchambuli men are artists. They enjoy painting, music and drama. The men spend much of their time ornamenting themselves and playing parts in various rituals and dramas. The men gather in groups which change frequently, for as all Tchambuli know, men are sensitive creatures whose feelings are easily hurt and the gossip of the men's groups may create and magnify petty jealousies. The women of the Tchambuli carry on most of the necessary work of life. The men may sometimes organize a fishing party, just for fun, but what is important is the social event, not the fish that are caught. Food getting is woman's work. The women are tolerant of the men's amusements and enjoy seeing the men's latest artistic productions. The men control the family's wealth in name only, but if he wants something, he usually asks his wife's consent.

QUESTIONS:

1. In which society are sex roles most like our own?

2. In which society are sex roles the reverse of ours?

3. Are sex roles determined by one's sex (heredity)?

4. What are the behaviors expected of men in our society? Taboos?

5. What are the roles expected of women in our society? Taboos?

6. What special problems are faced by American mothers who are divorced, widowed or never married?

8.4.2 / #4

SEX ROLE BEHAVIOR

Think of a normal adult. Check each item which describes a mature, healthy, socially competent adult.

_____ not at all aggressive

_____ conceited about appearance

_____ very ambitious

_____ almost always acts as leader

_____ very independent

_____ does not hide emotions at all

_____ sneaky

_____ very active

_____ cries easily

_____ very logical

_____ not at all competitive

_____ not at all emotional

_____ very strong need for security

_____ feelings easily hurt

_____ easily influenced

_____ very objective

_____ very self-confident

_____ has difficulty making decisions

_____ dependent

_____ likes math and science very much

_____ very direct

_____ very passive

_____ knows the way of the world

_____ excitable in a minor crisis

_____ very adventurous

_____ very submissive

_____ not uncomfortable about being aggressive

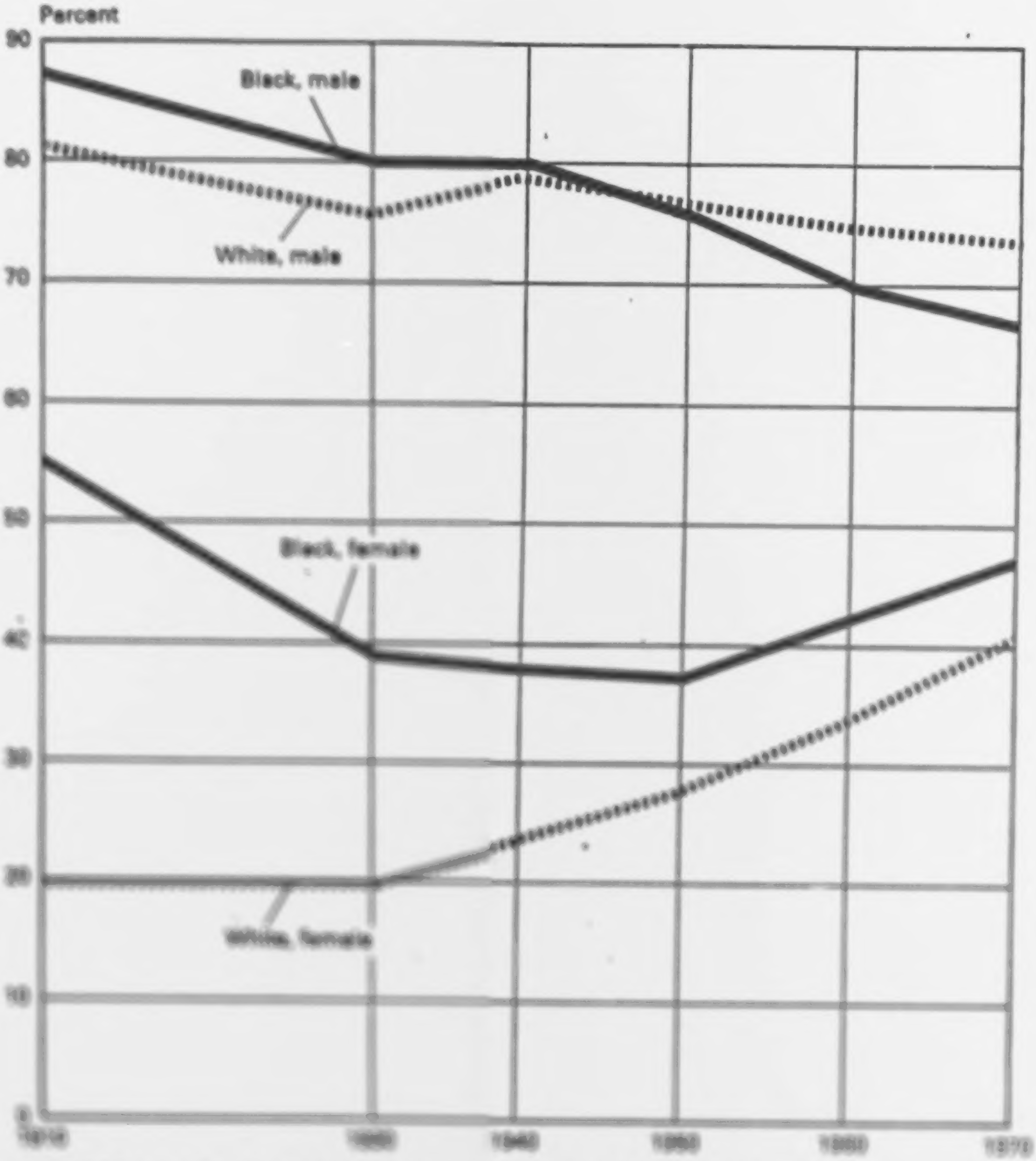
WHO RUNS AMERICA? - U.S. News & World Report, April 24, 1975

RATING THE MOST POWERFUL INSTITUTIONS IN THE U.S. & WHO RUNS THE INSTITUTIONS:

Leading Americans in the many fields were asked to rate 24 institutions, organizations or activities on a scale upward from 1 - 10, for their influence "on decisions or actions affecting the nation as a whole." The results:

RANK	Average Rating	Agreed or Not	Race	Class	Sex	Educ. Level	
1. White House	8.18						
2. Supreme Court	7.84						
3. Television	7.81						
4. U. S. Senate	7.59						
5. Labor Unions	7.57						
6. U. S. House of Represent.	7.30						
7. Newspapers	6.99						
8. Government Bureaucracy	6.85						
9. Industry							
10. Lobbies & Pressure Groups	6.49						
11. Financial Institutions	6.28						
12. State & Local Governments	5.74						
13. Magazines	5.69						
14. Democractic Party	5.69						
15. Radio	5.38						
16. Cabinet	5.32						
17. Family	5.25						
18. Educational Institutions	5.12						
19. Minority Organizations	4.98						
20. Advertising Agencies	4.91						
21. Military	4.90						
22. Republican Party	4.09						
23. Organized Religion	3.78						
24. Cinema	[illegible]						

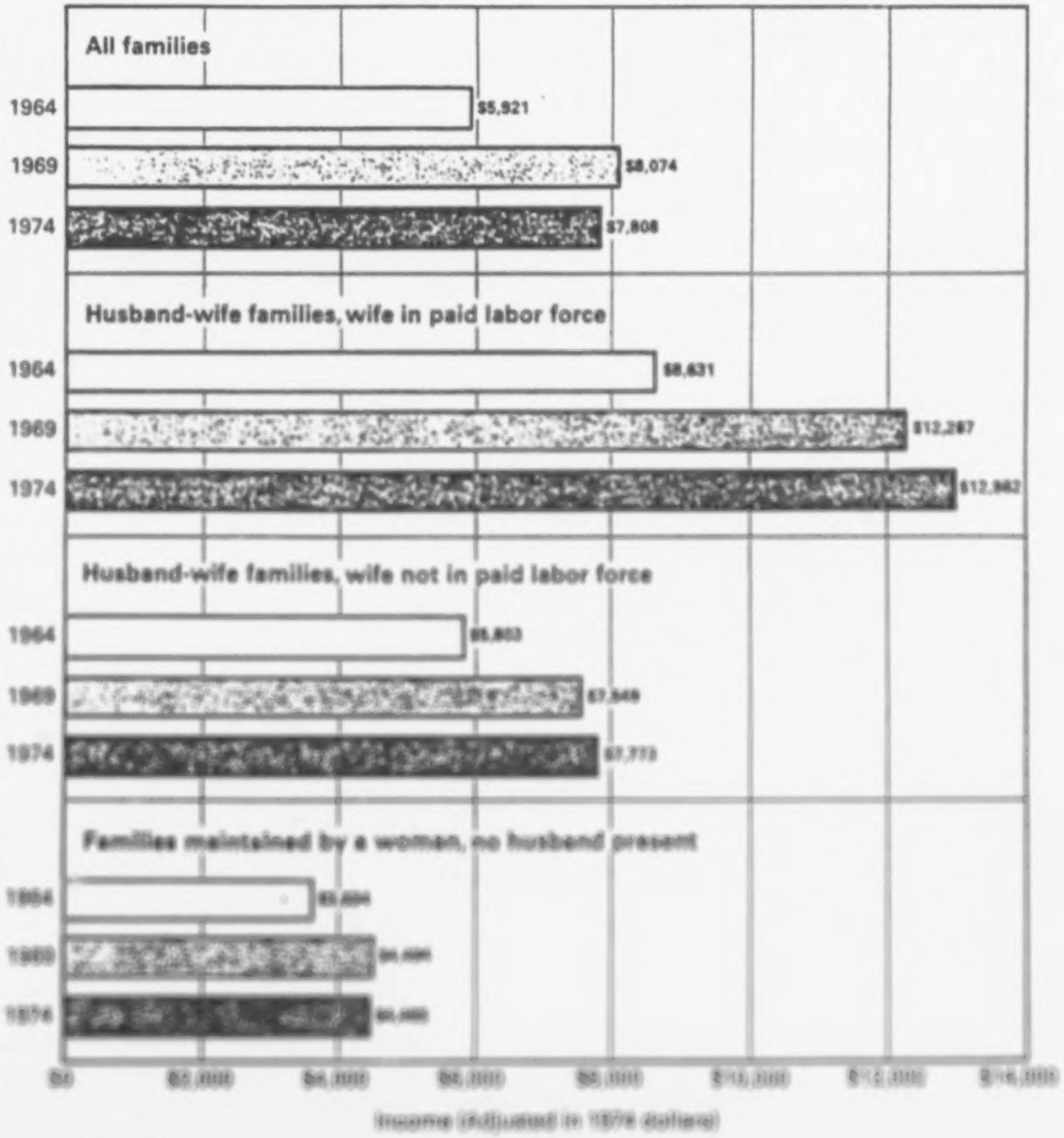
Civilian Labor Force Participation Rates, by Sex, for Selected Years: 1910 to 1970



NOTE: [illegible]
SOURCE: [illegible]

9.4.4 / 83.

Median Income of Black Families, by Type of Family and Labor Force Status of Wife: 1964, 1969, and 1974



SOURCE: Table 25.

THE MILGRAM EXPERIMENT

How Social Pressures Influence Our Behavior

Sit back and imagine for a few moments how you would react in the following situations.

The Electric Shock Experiment

You have volunteered to take part in a study of memory and learning directed by psychologists at a local university. You have been paid $4 plus carfare for an hour of your time. Before you begin, you sign a simple release agreeing not to hold the university responsible for any legal claims relating to this experiment.

You and another volunteer are led into a laboratory. The experimenter tells you that he wishes to study how punishment affects learning. You will be the "teacher" in this experiment; the other volunteer will be the "learner."

You watch as the learner is seated in an adjoining room. His arms are strapped to his chair and the experimenter attaches an electrode to the learner's wrist. He is told that he must learn a list of word pairs, and every time he makes a mistake, "he will receive electric shocks of increasing intensity."

You are now escorted back into the main room. You are asked to sit down in front of a shock-generating machine with a line of thirty switches ranging from 15 volts to 450 volts. The machine is marked to show what voltage will produce a "Slight Shock," all the way up to "Danger--Severe Shock."

You are now told to give the learning test to the person in the adjoining room. When he gives the right answer, you can move along to the next item. When the learner makes a mistake, you are to give him an electric shock, increasing the intensity by 15 volts each time. Thus, for the first error he would receive a 15-volt shock, for the second, a 30-volt shock.

It all sounds strange, but you decide to proceed. As the learner makes mistakes, you shock him. "At 75-volts, the 'learner' grunts. At 120 volts he complains verbally; at 150 he demands to be released from the experiment." The learner pleads that he has a heart condition. You look to the experimenter. He tells you to go on; that the shock may hurt but it won't cause permanent injury. At 285 volts the learner lets out an "agonized scream," yet the experimenter nods you on, emphasizing the importance of the study.

What will you do? Should you continue or should you stop? Why?

The electric shock experiment actually took place at Yale University under the direction of a social psychologist, Stanley Milgram. It has since been repeated at several universities all over the world, involving more than 1,000 participants. What did Milgram want to find out?

While each volunteer was told that he was part of a learning experiment, the real focus was on obedience to authority, not on learning! The only genuine volunteer was the "teacher." The "learner" and the experimenter were just playing prescribed roles. Although the "teacher" did not know it, the "learner" was never being shocked. The groans and pleas were part of an act. What Milgram wanted to find out was: just how far will an individual go in inflicting pain on an innocent victim before he or she finally refuses to obey the instructions of an authority figure (the experimenter).

As social beings, we have all learned to accept society based on rules. We have been taught to respect authority figures in a variety of different situations: parents, teachers, policemen, judges, theater ushers, lifeguards, etc. What happens then, when there is a conflict between what we are ordered to do by an authority figure and what we feel is right? Milgram's experiment shows the extent to which a social pressure (the desire to obey) can influence an individual's judgment and behavior.

An astonishing 65 percent of all the participants at Yale delivered the maximum shock to the learner, despite the victim's strong protests and the fact that this was only supposed to be a "learning" experiment. The volunteers ranged in age from 20 to 50 and came from a wide range of socioeconomic and ethnic groups. They were recruited through newspaper advertisements and mail solicitations. They were people like you and me. Yet, when they played their roles in this experiment, they acted much differently than we would expect. Milgram notes:

> It is the extreme willingness of adults to go to almost any lengths on the command of an authority that constitutes the chief finding of the study. . .ordinary people, simply doing their jobs, and without any particular hostility on their part, can become agents in a

> terrible destructive process. Moreover, even when the destructive effects of their work become patently clear, and they are asked to carry out actions incompatible with fundamental standards of morality, relatively few people have the resources needed to resist authority."

Why? Are people really just aggressive and sadistic? Milgram says no. These people shocked their victims "out of a sense of obligation." Despite their own anguish and turmoil, they felt it was their "duty" to carry out the experiment. They were following their orders.

To do this, the volunteers had to "adjust" their thinking. For example, they got "absorbed in the narrow technical aspects of the task" so that they lost sight of its "broader consequences." They concentrated on teaching the word pairs, and tried to block out of their minds the reactions of their victims.

Because the experimenter insisted that they continue, many teachers rationalized that they were no longer responsible for what might happen. The experimenter would be to blame if the learner had a heart attack! The teachers felt that they could always tell themselves that they had wanted to stop but were not allowed to. They did not recognize that in fact they could have stopped at any time. This was only an experiment. No one was controlling them! The teachers also seemed to assume that verbal objections were sufficient to release them from their responsibility in this situation. But is a value real if you do not act on it?

A third defense mechanism which helped many teachers handle their own self-conflict was to depersonalize the task. Forgetting that this was just a study created by a person to help other people, some teachers allowed the experiment to take on, in Milgram's words, a "life of its own." As one anguished teacher repeated, "It's got to go on. It's got to go on."

Think of the German officers at the Nuremberg Trials who claimed that they were just following orders. Consider the incidents in Vietnam where civilians were massacred because soldiers no longer saw them as people, but instead depersonalized them into "the enemy." The defense mechanisms used by Milgram's volunteers--absorption in a task to block out the victim's suffering, rationalization that only the person issuing the orders is responsible, depersonalization and devaluation of the victims--are the same ones which have been used throughout history by soldiers in battle and people who have persecuted others.

Milgram's study helps us to understand how some people resolve the inner conflict between two important and widely held values; obeying orders and doing a job well versus disobeying authority and standing on one's personal beliefs. Obedience is a necessary element in any society, but we must also be aware of its power to control us to the degree that we forfeit our own judgment. "Behavior that is unthinkable in an individual who is acting on his own may be executed without hesitation when carried out under orders."

An Outline

THE WEST AFRICAN PAST:
BLACK PEOPLES AND CULTURES SOUTH OF THE SAHARA

By Norman Edward Hodges, Ph.D.

Chapter I. Introduction to Africa

A. Its importance for study.

1. For the Past:
   - a. new emergent knowledge and discoveries serve to reconstruct the African past
   - b. the truth about the African past will require revisions in traditional world history
2. For the Present:
   - a. the continent has great political, economic and social potential
   - b. represents an "uncommitted" force on the world political scene
   - c. is ancestral homeland of black Americans
3. Sources of the new knowledge about Africa:
   - a. Archaeology
     - (1) Homo Habilis: Dr. L.S.B. Leakey discovered bones of earliest known link to man in Olduvai Gorge, East Africa, in 1964
       - (a) oldest humanlike creature yet uncovered
       - (b) is approximately 2 million years old
       - (c) walked upright
       - (d) used primitive tools
     - (2) Artifacts and Ruins:
       - (a) archaeological excavations reveal evidence of advanced past civilizations on the African continent
   - b. Written records
     - (1) Arab travellers, scholars and traders in ancient times left records in arabic of their observations of African life south of the Sahara
     - (2) European writings and Swahili records are sources for the pre-colonial period of African history

- c. The oral tradition
    - (1) Traditional African peoples passed their history from generation orally in the absence of written languages (that is, with the exception of ancient Egyptian writing, arabic and swahili, and Ethiopian scripts)
        - (a) this oral history has been a valuable source of data and especially useful in leading scientists (archaeologists and anthropologists) to prospective sites for excavation and study

4. Some emergent facts about the African past:
    - a. Mankind most probably began in Africa
    - b. Human beings populated the rest of world from Africa through migration
    - c. Africa was the cradle of civilization and the birthplace of written history
    - d. The continent has an impressive past and great civilizations once flourished there

B. Geography

1. Its size and perplexity
    - a. Africa is a continent of great variety and contrasts
    - b. It is approximately over 1 million square miles
        - (1) one-fifth of the entire land area of the world
        - (2) is almost 3 times larger than the continental United States (or is as large as the United States, India, China and Western Europe put together)
        - (3) continent rises out of the Atlantic, the Mediterranean, the Indian Ocean, and the Antarctic
        - (4) the coastline has few indentations (hence, lacks natural habors)
        - (5) Africa is the most impregnable of continents--W.M. MacMillen has said: "The historically decisive characteristic of the African continent is its inaccessibility."
        - (6) it is the most tropical of continents:
            - (a) is the continent most afflicated by diseases with grave economic and human consequences (example: 2/3rds of all Tanzania is uncultivable because of the tsetse fly--an insect which exists only in Africa)
            - (b) much of Africa is desert, grasslands and tropical rain forests and less than 10 percent of the total land is arable

- (7) there are 2 Africas:
  - (a) North Africa: countries of this sector - Morocco, Algeria, Tunisia, and Egypt - are essentially Mediterranean countries which derive much of their civilization from Europe and the Middle East. North Africa is primarily Arab and Berber in ethnic stock and Islamic in religion.
  - (b) Afrique Noir or Black Africa south of the Sahara: the Sahara desert (often called "the sea of sand") has historically separated tropical Africa or Africa to its south from both North Africa and especially Europe. Africa south of the Sahara is primarily non-white or black ethnic stock and animistic, Islamic and Christian in religious profile.
- (8) both the coastal regions and the interior plateau of Africa are difficult to penetrate
  - (a) rain forests
  - (b) rivers sometimes non-navigable (broken by cataracs and falls)
  - (c) great deserts (Sahara and Kalihari)

2. Topographical features:
   - a. 4 geographical belts (from north downwards and from south upwards)
     - (1) temperate coastal zone (north coast and south coast)
     - (2) desert (Sahara in north and Kalahari in south)
     - (3) savanna (the Sudan in north and the Velde in south)
     - (4) tropical rain forest (Guinea coast and central Africa)
   - b. the Great Rivers
     - (1) Senegal
     - (2) Niger
     - (3) Congo
     - (4) Nile
     - (5) Zambezi
     - (6) Limpopo
     - (7) Orange

NOTE: these seven great rivers water and drain more than half of the continent's surface--however, usefulness of these rivers as routes of communication reduced by cataracts and gorges which rim plateau (as a result, ocean-going ships unable to penetrate far into continental interior--exploration by Europeans of coast did not begin until late 15th century and of the interior not until the 19th century).

c. Mountains
(1) Mt. Kilimanjaro (fabled peak--second highest in world--Tanzania)
(2) Mt. Kenya (celebrated and mystical snow-capped peak--Kenya)
(3) Ruwenzori Range (fames "Mountains of the Moon" of legend--Uganda)
d. Climate
(1) climate is primarily tropical
(a) high temperatures predominate
(b) more moderate temperature in places of high elevation
(2) rainfall varies broadly
(a) from monsoon-like rainy seasons in tropical rain forest to almost completely dry areas like the Sahara and Kalahari
e. Wildlife
(1) continent has the greatest varieties and quantitites of wildlife in the world
f. General Characteristics
(1) Sahara desert separates Arab Africa from Black Africa
(2) Africa continent contains extremes in geographical features--divided into 4 geographical belts
(3) Continent is the most tropical in the world
(4) Africa has been impenetrable and inhospitable in its past
(5) To a significant extent, the geography of Africa has tended to isolate its people from each other--as well as to isolate the continent from the rest of the world

C. People

1. The peoples of Africa represent a wide diversity and contrast in ethnic stock and cultural patterns--some striking examples are:

a. North Africa:
(1) Bedouin Arabs
(a) nomadic herdsmen of the desert
(b) seldom remain in one place more than a week--no permanent homes
(c) only possessions are their tents, flocks of goats and sheep, horses and camels, weapons and clothes they wear
(d) women and girls do cooking and housekeeping, milk goats and weave sheep's wool and camel's hair to make clothing and tents
(e) men shepherd flocks and hunt from horseback--are among finest horsemen in the world

(f) Bedouins are Moslems
(g) they tend to be yellow or brown in color
(h) they eat a main dish called couscous--a steaming stew of mutton or camel's meat cooked with cereal dough--which is placed on floor of tent where family members take turns dipping into it with their fingers

(2) Berber Tuaregs
(a) traditional warriors who live deep in the heart of Sahara
(b) called "the people of the blue veil"--alone of all Moslem peoples, the Tuareg men (not the women) wear veils which are never removed--they pass food up underneath them when they eat
(c) Tuaregs mount swift Arabian horses and silent-riding camels
(d) they tend to consider work beneath them and have lived for generations by raiding and pillaging other desert tribes
(e) Tuaregs are nominally Moslem but observe so few of the laws of Islam that they are called the "Abandoned of God" by other Moslems
(f) they are white skinned in color and are thought to have descended from lost bands of European crusaders who wandered south into Sahara

b. South Africa:

(1) Bushmen
(a) the Bushmen live in the hot, dry Kalahari desert
(b) they are a dwarf-like people with yellowish-brown skin color and Mongol facial features
(c) Bushman hunt with spears and arrows dipped in poison and live in small huts made of woven branches

(2) Zulus
(a) one hundred years ago, the Zulus were the most feared warriors in Africa
(b) today, they have adopted western ways, are Christianized, and make their living as farmers and cattlemen
(c) Zulus have preserved many of their warrior traditions in rituals and ceremonies which are primarily religious
(d) they tend to be of medium height and are dark brown to black in color

c. Central Africa:

(1) Watusi
(a) the Watusis are the world's tallest men--most are seven feet tall or more (and the women are not much shorter)--they are long and thin

- (b) the Watusis are an aristocratic people--they are land-owners and cattlemen and have vassals (The Bakutu people) who do the hard work
- (c) they do not eat meat and live almost exclusively on a diet of milk and vegetables
- (d) Watusis are black in color but have facial features which resemble the Ethiopians or Egyptians
- (e) they are vigorous dancers and wear tall feathered headdresses to accentuate their enormous height

(2) Pygmies

- (a) the Bambuti Pygmies are the world's shortest men--are not much more than 4 feet tall--live not far from the Watusi deep in the Ituri Forest of the northern Congo--are black in color
- (b) they are the nomads of the jungle--raise no crops and have no permanent homes or villages--they wander throughout the forest, hunting as they go and moving their camps every day or so--whenever they stop they build crude, oval shaped huts of branches and leaves for protection against the heavy rains
- (c) despite their small stature, the Bambuti are fearless hunters
- (d) though they live in families or clans, these people have no laws or tribal chiefs as do other Africans--their lives are ruled by customs passed from generation to generation

d. West Africa:

(1) Yoruba

- (a) the Yoruba live in the hot coastal rain forest region of Nigeria
- (b) they range from brown to black in color
- (c) Yoruba make their living as small farmers, herders, hunters, traders and craftsmen
- (d) they have a rich artistic tradition
- (e) Yoruba have become urbanized to a large extent and many live in Nigeria's capital

(2) Ashanti

- (a) the Ashanti have a great warrior tradition and successfully fought on their lands against the British colonizers for decades
- (b) they had an advanced political, social and economic system and an hereditary kind (Asantihene)ruled over the people
- (c) the Ashanti revere the "golden stool" which is the symbol of the soul and authority of the Ashanti nation (Ashanti region is now part of Ghana)
- (d) the Ashanti are black in skin color

- e. East Africa:
  - (1) Masai
    - (a) there are no people in all of Africa--nor in all the world for that matter--quite like the Masai
    - (b) they are fierce fighters and fearless hunters--for sport they kill lions armed only with long-bladed spears and short swords
    - (c) Masai live by grazing cattle and yet rarely eat meat
    - (d) their diet consists of corn and a mush of cow's blood mixed with milk
    - (e) they paint their faces red and their hair in braids and wear elaborate headdresses of lions' manes and ostrich feathers--the women wear heavy necklaces, bracelets, earrings and leg bands of copper wire
    - (f) Masai believe they are superior to all other people in the world
    - (g) A young Masai must kill a lion before he can become a moran or fullfledged warrior
    - (h) they are a handsome people who range from brown to black in color
    - (i) Masai are the most tradition-bound people in Africa
  - (2) Kikuyu
    - (a) the Kikuyu are among the most resourceful people in Africa
    - (b) they adapted quickly to western education and techniques
    - (c) the Kikuyu is one of Africa's largest tribes and numbers over a million people
    - (d) Kikuyu are farmers and herdsmen who live in neat villages of grass-thatched houses or on farms
    - (e) The Mau Mau freedom movement began among the Kikuyu
    - (f) Kikuyu are black people
    - (g) they are in the forefront of African modernization
- f. Egyptians:
  - (1) Egyptians are an ancient people whose civilization is the oldest recorded culture in human history
  - (2) they tend to be of mixed Arab and black ethnic stock and range in color from yellow to black
  - (3) Egyptians tend to be Moslem
  - (4) The Egyptian people have a great heritage and the Nile River has been an historic influence on its development

- g. Ethiopians:
  - (1) Ethiopia is the second oldest independent nation in Africa
  - (2) it is the oldest Christian nation on the continent
  - (3) Ethiopians are of mixed black and semetic (or arabic) ethnic stock--their color is black but their features tend to be arabic or semitic
  - (4) they are an agricultural people and, due to their isolation, seem not as advanced as other African peoples
  - (5) Ethiopians are ruled by a constitutional monarch

2. Some emergent facts about Africa and Africans:
   - a. Africa represents great contrast and diversity in geography and peoples and cultures
   - b. The term "African" is primarily useful as a convenience and as an indicator of continental origin--just as a person living in Europe might be known as a European though it tells us nothing specific about the individual's ethnic characteristics and cultural patterns--this is especially true of Africa where the difference in people and cultures are great
   - c. Africa should be thought of as a collection of different peoples with divergent social, political and economic systems and traditions
   - d. Afrique Noir or Black Africa refers to Africa south of the Sahara where the indigenous people are black or non-white predominantly (i.e., non-semitic, non-Arab, etc.)

D. Why focus on West Africa south of the Sahara?

1. This volume is the first of a series on the history of Black Americans
2. We may justifiably restrict our inquiry to West Africa because:
   - a. West Africa was the area of origin for American slaves
   - b. The Atlantic slave trade was conducted along West African Guinea coast
   - c. Thus the relevant area for our purpose will be West Africa (from the Western Sudan to the Guinea coast)
3. Though it does damage to African identity to treat all of West Africa as a single culture, we can present a limited representation of the past through an examination of significant historical events and some characteristic forms of West African cultural experience

E. Some facts to remember about this introductory chapter:

1. Africa is a continent of contrasts and diversity
   - a. there are over 200 million people living in Africa

  - b. though it is difficult to estimate precisely, there are approximately 700 tribes in Africa and 700 indigenous languages
  - c. the people south of the Sahara are predominantly black or non-white but vary greatly in physical characteristics, ethnic stock and culture

2. West Africa south of the Sahara will be the focus of this study
   - a. most black Americans owe their ancestry to the slaves who were in chains from the Guinea coast of West Africa

The West African Past:

Chapter II. African Kingdoms of the Savanna and Forest

> To put it shortly
> Before ever the British came
> into relations with our people,
> we were a developed people,
> having our own institutions,
> having our own ideas of
> government.
>
> - Joseph Caseley Hayford
> African
> 1920

> Men on other parts of this earth
> occupied themselves with their
> own concerns and, in their conceit, proclaimed that the world
> began and ended at their horizons.
> All unknown to them, Africa developed in its own pattern, growing in its own life.
>
> - Haile Selassie I
> Emperor of Ethiopia
> 1963

A. Ancient Kingdoms of the Western Sudan (700 - 1600 A.D.)

A series of great commercial empires flourished in the wide grasslands of the western Sudan from the 8th century A.D. until just before colonial times - in this volume, we will follow the rise and fall of three of these powerful kingdoms which dominated the history of West Africa throughout this time.

1. Three major influences on the rise of the Sudanic empires:
    - a. the Savanna or Sudan area
        - (1) a great belt of country of tall grass and trees, fertile soil, and long rainy seasons and short dry seasons
        - (2) encompasses two of Africa's great rivers (Senegal and Niger) which contributed to the growth of the Sudanic kingdoms
    - b. the trade across the Sahara Desert
        - (1) for thousands of years trade across the Sahara had been important in the history of West Africa
        - (2) the trans-Saharan trade was based primarily upon a gold-salt exchange
            - (a) Arabs of North Africa wanted gold - also wanted ivory, kola nuts, dyed cloth and slaves
            - (b) West Africans needed salt - also cooper, beads and cotton goods
            - (c) camels were used to cross the great desert - could travel great distances without water

        - (d) the savanna people acted as middlemen between the Arab traders and the forest peoples to the south
        - (e) from the time of Ghana onward, the West African merchant kingdoms exploited their advantageous middleman positions in the Saharan commerce - dominating the export of gold to the north and the import of salt to the hot and desalinated regions of inner Africa
        - (f) as time passed, the kingdoms amassed great wealth
- c. the spread of Islam
    - (1) in the 7th century A.D., the Arabs invaded North Africa from Arabia and caused important changes among the people of the Sahara and the Sudan
        - (a) they brought with them their religion of Islam (meaning submission to the will of Allah or God)--were determined to convert non-believers or infidels to the ways of Islam, by force if necessary
        - (b) teachings of Islam crossed the desert and from about 1000 A.D. onward, the Moslem faith gradually assumed greater importance in the western Sudan
        - (c) Islam brought with it the Arabic language and the traditions of Moslem scholarship--in a period when Europe was going through the so-called "Dark ages," it was Moslem culture which provided the main advance of human knowledge
        - (d) some of the most famous and respected universities in all of the Moslem world were established in the important towns of the western Sudan: Timbuktu, Jenne, and Gao
        - (e) for hundreds of years these Sudanese cities contributed to the growth of Moslem scholarship and their reputation of wealth and culture spread far beyond the western Sudan
    - (2) the impact of Islam on West Africa
        - (a) it brought learned men to help in the government of the empires
        - (b) these men taught Africans to read the Koran (the Islamic Bible) and gave them a written language which they could use to keep records and write books
        - (c) the first universities of West Africa at Timbuktu and Jenne were founded by Moslem scholars
        - (d) Islam also helped the kings of West Africa to make laws and to set up courts to judge criminals and punish them fairly--even today there are Sharia or Moslem courts in many African countries
        - (e) Islam helped to make Africa known to the rest of the world and to improve trade

    - (f) Islam brought a measure of unity among diverse peoples by providing them with a common language, faith, and way of life
    - (g) the arts, philosophy, mathematics and the science of medicine flourished in the western Sudan as in many other parts of the Moslem or Moslem-influenced world

2. The Kingdom of Ghana (700 - 1200 A.D.)
    - a. the first of these empires was the kingdom of Ghana which apparently rose in the western Sudan around 700 and disappeared in the 13th century
    - b. it is important to remember that Ancient Ghana and the modern country of Ghana are not the same--the leaders of modern Ghana chose this name because of the past greatness of the ancient empire
    - c. Ancient Ghana probably existed around 300 A.D. but it did not become a great empire until 700 A.D. and thereafter--it lasted nearly 1,000 years
    - d. its capital was at Kumbi Saleh (in the country now called Mali)--Kumbi Saleh was a bid and impressive town--it was divided into two parts--in one part lived the king who was a West African Soninke like his people and in the other lived the Moslem traders from North Africa and other followers of the Islamic religion (in the Moslem town the houses were built of stone)--Ghana was a pagan state inasmuch as its people practiced an indigenous religion
    - e. the people of Ghana lived as farmers, traders and craftsmen
    - f. historic episodes and personages to remember about Ghana:
        - (1) King Tenkaminen
            - (a) one of Ghana's greatest kings was called Tankaminen--he ruled nearly a thousand years ago and an Arab trader named Al-Bakri described his court in the 11th century in his Book of Roads and Kingdoms
            - (b) King Tenkaminen had 200,000 warriors armed with bows and arrows and with iron-pointed spears (at a time when William of Normandy conquered England at the Battle of Hastings in 1066 with a much less impressive army)
            - (c) the king's court was guarded by huge dogs wearing gold and silver collars and his servants carried shields and swords with golden handles
            - (d) the king and his courtiers dressed in splendid clothes and wore many jewels, and the king sat in a great pavillion when he held court
            - (e) King Tenkaminen held public audience to listen to the complaints of his people and to set them right

(f) the king required traders to pay taxes on all goods they brought into Ghana and on all goods they carried out, and in this way he obtained the great amounts of money he needed to pay for his army and to maintain his court

(2) the strange custom of "Dumb Barter" or "Silent Trade"

(a) when the Ghanaians wanted to exchange salt for gold (in their role as middlemen) with the people of the forest, they did it in a curious way

(b) they would place the salt on the ground near the homes of the gold miners of Wangara and then go away

(c) the gold miners then came out and put as much gold beside the salt as they were willing to pay for it and would then leave

(d) when the Ghanaian traders returned they would go away if they did not think there was enough gold

(e) they would then come back again and again until they thought a fair price had been paid

(f) thus the Wangara gold miners and the Ghanaian traders conducted their business without speaking with or seeing one another (the Wangara gold miners were very mysterious about their identity and their gold source and insisted upon much secrecy)

(g) this method of trading was called dumb barter or the silent trade

g. The achievements of Ghana

(1) the emperors of ancient Ghana ruled their empire well

(2) they maintained a well-organized social, political and economic system

(3) Ghana grew wealthy on the basis of the gold-sale Saharan trade

(4) the king maintained strong armied to keep the peace--a necessary condition for flourishing trade and farming

(5) they appointed wise scholars and experts to advise them on important matters

(6) the rulers made laws and opened courts where their people could settle their disputes peacefully

h. the fall of Ghana

(1) the people living to the west and north of Ghana envied those who lived a better life within the empire but they fought among themselves and were not strong enough to attack Ghana

(2) then a fanatical Moslem leader named Ibn Yasin settled in the vicinity with his followers, the Almoravids, and he preached for a religious war (jihad) against all people who were not Moslems--The Almoravids conquered many lands to the north and west of Ghana and their armies became strong and powerful

(3) in 1076 A.D. one of Ibn Yasid's generals, Abu Bakr, attached Ghana with a great army of Almoravids and Berber horsemen--he defeated the Emperor and captured the capital of Kumbi Saleh

    (4) the empire was never as powerful again and by 1250 it had become a part of the new empire of Mali under the control of the mandingo people who, like the Soninke, spoke to Mande language

3. The Empire of Mali (1200 - 1500 A.D.)
    a. The Empire of Mali absorbed Ghana and extended it westward--it developed from the little state of Kangaba, once a vassal state of Ghana
    b. Mansa Musa ascended the throne in 1312 and during the following 25 years made Mali into one of the largest empires in the world--much greater in wealth, power and extent than Ghana had been
    c. he brought western Sudan under a unified system of law, gave dependable protection to the trade routes and expanded his rule over such cities as Timbuktu (an important center of learning) and Walata on the southern Sahara
    d. later, Mansa Musa embraced Islam
        Islam has five rules necessary for salvation--one of these rules is that every Moslem must, at some time in his life, visit Mecca (the holy city) to pray--this visit is known as the pilgrimage or jahi
    e. Mali ambassadors represented their government in Morocco, Cairo and other centers of power
    f. scholars from the University of Timbuktu were received at the great centers of learning in Egypt and Spain
    g. Mansa Musa brought scholars, architects and men of science from Egypt to enhance his court and to help with his empire building in West Africa
    h. historic episodes and personages to remember about Mali:
        (1) the fabulous haji of Mansa Musa (1324)
        (2) Mansa Musa made his pilgrimage to Mecca in 1324 in the seventeenth year of his reign--the fact that he made the pilgrimage was not unusual but the way that he made it was
        (3) he assembled a great caravan said to have been composed of 60,000 nobles, officials and slaves and over 80 camels loaded with gold worth over a million pounds (almost 3 million dollars)
        (4) Mansa Musa's great caravan was one of the greatest spectacles ever seen in Africa and caused a sensation all the way to Arabia
        (5) Musa was honored by the Sultan of Cairo in elaborate public ceremonies
        (6) Mansa Musa's generosity was as impressive as his faith--he gave lavish gifts in the holy cities of Mecca and Medina and to all who performed services for him--on his return trip from Arabia to Mali, he passed again through Cairo and indulged in such generosity in distributing gifts of gold that two embarassing things happened:
            1. he ran out of gold (even 80 camels loaded with gold were not

sufficient for his generous ways) and had to borrow from Cairo money lenders; and 2. he had put so much gold into circulation that he almost ruined the Cairo gold market (suddenly gold was not so scarce in Egypt any more and the price fell sharply--12 years after Musa's haji, the Cairo gold market still had not fully recovered!)

(7) enormous world prestige came to Mali and Mansa Musa as a result of the haji--in time the fame of the Emperor of Mali spread to Europe and in that same century European mapmakers produced charts which marked the position of Mali and depicted the wealth of its emperor (in an atlas drawn in 1375 for King Charles V of France--many years after Musa's death--there is a drawing of a black monarch wearing robes and a crown and holding a scepter in one hand a nugget of gold in the other hand and the inscription referred to "Lord of the Negroes" and the abundance of gold in the country)

(8) Mansa Musa's fame was timeless for he had given the outside world a brief, but dazzling, look at the wealth of Mali--since that time, many people thought of Mali as an Eldorado, a place with an endless supply of gold

i. the achievements of Mali:
   (1) Mali was recognized as one of the great empires of the world
   (2) the Emperor of Mali was advised by educated ministers
   (3) the capital was visited by great scholars from Egypt and North Africa and many of these learned men settled in Timbuktu
   (4) great mosques (Moslem places of worship) were built in many of the important towns and one ancient writer described the people of Mali as "the most civilized, intelligent and respected" of all the peoples in the western Sudan

j. the fall of Mali
   (1) under the strong rule of Mansa Musa, the empire held together and grew rich but the emperors who followed him were weak and could not control the smaller states that tried to become independent by breaking away from Mali
   (2) these rebel states succeeded in breaking away because the Mali army was no longer strong and well-trained
   (3) the empire was attacked by enemies from many sides and by the middle of the sixteenth century it had ceased to exist

4. The Songhai Empire (1350 - 1600 A.D.)

a. The Songhai Empire slowly usurped the territory of Mali and subdued most of her neighbors

b. Sunni Ali was the king who established Songhai as a great empire--he ruled from 1464 to 1492
    (1) he was a great general who wanted to make Songhai rich and important
    (2) he conquered Timbuktu and later Jenne with his powerful army
    (3) Timbuktu was the great center for traders crossing the Sahara and Sunni Ali became rich by controlling this trade--Jenne was the center of education and religion--thus the capture of Jenne placed the learned men at the service of Sunni Ali
    (4) he was a fierce and cruel man and was not well-liked but he laid a firm foundation for the Songhai Empire by his skill in war

c. when Sunni Ali died in 1492, one of his generals called Muhammed became Emperor--he was such a skillful king that he became known as Askia the Great--he ruled Songhai for over 30 years (1492 - 1529)--Askia Muhammed was a strict Moslem--when he visited Mecca in 1495 he learned many new things about government and on his return he began to make new laws and to improve trade and the government of Songhai (made people pay their taxes properly and improved trade by making weights and measures uniform throughout the country) stable conditions developed in which trade flourished
    (1) Askia was a good soldier and during his reign many new towns and small states were brought under the government of Songhai at Gao
    (2) he also encouraged the scholars so that learned men came thousands of miles to teach and write books at Jenne and Timbuktu

d. historical episodes and personages to remember about Songhai
    (1) the Pilgrimage to Mecca of Askia Muhammed (1495)
        (a) the Songhai emperor was accompanied by 500 horsemen and 1000 foot soldiers on his trip
        (b) he also took 300,000 pieces of gold with him--one third of that amount was reserved for the distribution of alms (gifts) in the holy cities of Mecca and Medina and for the support of a shelter for Sudanese pilgrims in Mecca--another third was to be used for the travelling expenses of Askia and his party and the final third was to be used for purchases
        (c) during his haji, Askia had an audience with the Caliph of Egypt, who appointed him his representative in Songhai and sealed the appointment by placing a bonnet and a turban on Askia's head
    (2) the Holy Wars or Jihads Askia
        (a) Askia regarded himself as the head and the prince of all Moslems in the Sudan--he tried to set a personal example for all Moslems through his own faith and workship

  - (b) he undertook a series of jihads or holy wars to bring the Islamic faith to the kingdoms where the people continued to worship the ancient gods
  - (c) Askia managed to extend the boundaries of Songhai over a great area through his jihads and is remembered for his achievement in unifying such a huge area and creating a strong central government in Songhai--he extended the Moslem faith into all these areas and appointed Islamic judges to every large district to administer Moslem justice in place of the traditional laws

- e. the achievements of Songhai
  - (1) Songhai became the greatest Sudanic empire in size and power and was characterized by order and prosperity
  - (2) Askia promoted learning, culture and commerce in his empire and its greatness became a tribute to his skill and wisdom
  - (3) Timbuktu and Jenne acquired a reputation for learning and scholarly hospitality throughout the Moslem world
    - (a) great scholars travelled to these cities to study and teach
    - (b) Leo Africanus, the scholar and traveller, wrote that in Timbuktu the book trade provided a better source of profit than any other kind of commerce
  - (4) Islam spread and grew more influential in Africa as a result of the reputation of Songhai and the efforts of Askia to promote the faith through personal example, jihads and the conversion of conquered peoples
- f. the fall of Songhai
  - (1) after Askia died, Songhai continued to be a wealthy and powerful nation for more than 50 years but this wealth proved to be its downfall for its princes quarrelled and did not maintain a powerful army
  - (2) lured by the riches of Songhai, the Sultan of Morocco sent his army all the way across the desert to attack the kingdom--he chose a great general Judar to lead an army of 2000 horsemen and 2000 foot soldiers armed with arquebuses (a type of early gun) which was the most modern weapon then known--Judar managed to crows the desert in 1591 and defeated Songhai at the great battle of Tondibi with his superior weapons--Judar was thus able to easily capture Timbuktu and Gao--Songhai then became part of the Moroccan Empire and her strength was broken

5. the aftermath of the decline of the Sudanic empires

After the disintegration of the Songhai empire, the power in the Sudan passed to lesser states of the central Sudan--none of these kingdoms, however, were able to achieve the level of power and splendor attained by Ghana, Mali and Songhai before them. Indeed, between the sixteenth and the nineteenth centuries, much of West Africa was to go through one of the cruelest experiences in human history--as a result of the coming of the European. European merchants and sailors came to the coast of Africa and established trading posts there and were content at first to trade for gold, ivory and spices. But the discovery of America opened vast areas for exploitation and colonization--there came a growing demand for cheap labor to work the plantations of that New World and the European traders soon discovered something more profitable: the buying the Africans for sale as slaves in the Americas.

B. The Forest Kingdoms of the Guinea Coast (1170? - 1900 A.D.)

With the decline of the Sudanic empires, strong black kingdoms developed in the West African forest. Although their origins go back to the 12th and 13th centuries, they became powerful only after 1500; the coming of European explorers and traders to the West African coast in the 15th and 16th centuries had led to a decline in the fortunes of the Sudan. The Europeans established trading posts along the Guinea coast and the gold, ivory, ebony, ostrich plumes and slaves--all those staples of the trans-Saharan traffic--began more and more to move south to the coast rather than north to the Sudanic trading towns--in future, therefore, lay with the peoples of the forest and coastal regions where a group of powerful kingdoms had begun to emerge. We shall examine two of these kingdoms: Benin and Ashanti, which today are located in modern Nigeria and Ghana respectively.

1. Common characteristics and influences within Benin and Ashanti

a. the forest kingdoms--unlike the extensive empires of the open Sudan--were quite small in area and were built around a single town (Benin City and Kumasi in Ashanti for example)

b. the forest blacks were not Moslems and had had no contact with Arabs or Moslem culture

c. ancient Arab traders and travellers who had written about the Sudan empires had not ventured below the Sudan and had not seen or written about these interior kingdoms

d. Europeans were the first outsiders to establish contact with Benin and Ashanti and the other forest kingdoms--such contact resulted in initially profitable business arrangements between the kingdoms and Europeans.

e. the forest kingdoms became entrapped in the Atlantic slave trade with the Europeans--they could not have foreseen the consequences of the first limited slave trading with Europeans but were soon hopelessly involved

f. as the slave trade--with its constant raids, wars and disorder--weakened the forest kingdoms; they were eventually attacked and conquered by the Europeans with whom they had consorted

g. thus, the Europeans had brought to the forest kingdoms a short-lived prosperity based on a slave trade which carried within it the seeds of the destruction of those black kingdoms

2. The Kingdom of Benin (1170 - 1897)

a. the Oba (king) of Benin was very powerful and ruled his kingdom with the help of a strong army--Benin City (now the main city of the Midwestern region of modern Nigeria) was the capital of the ancient and powerful Benin kingdom

b. the Oba lived in a splendid palace which he seldom left and he was advised by a council of chiefs

c. the kingdom became rich because the people were successful traders

d. the first Europeans to come to Benin were the Portuguese who came toward the end of the 15th century
   (1) they were much impressed by the size and power of the kingdom and particularly by Benin City itself
      (a) they wrote that they saw wide streets, some several miles long and saw a great wall surrounding the city, and outside the wall large suburbs built in a pattern of wide, straight streets
   (2) the Portuguese were the first Europeans to trade with the Benin people
      (a) they provided guns, linen cloth and other goods for the pepper, ivory and coral beads offered them by the Africans

e. historic episodes and personages to remember about Benin
   (1) the art of Benin
      (a) the artists of Benin developed their own unique style of sculpture and used bronze, ivory and brass as metals
      (b) they praised their obas by sculpturing heads of them and producing large carved pictures in metals to decorate the walls of the oba's palace
      (c) the Benin sculpture is regarded as among the world's finest art treasures today

(2) the Oba Esigie

(a) this oba is remembered as a great ruler--he ruled from about 1504-1550 A.D. and expanded the Benin kingdom by bringing additional areas under his control

(b) relations between the Portuguese and Benin were particularly good during Esigie's reign: 1. he welcomed the traders, explorers and missionaries into Benin and even sent an ambassador to Portugal; 2. he learned to speak and read the Portuguese language; and 3. the Portuguese respected him as a man of wisdom

(c) after his death, the empire was ruled by a succession of good and progressive obas but it began to decline slowly in the 17th century

f. the decline of Benin

(1) in the Benin kingdom, the rulers of the various towns were allowed to govern themselves. For centuries this system had worked well but as the sea trade with the Europeans increased more and more guns were brought into Benin. The oba was no longer able to control the weapons and as his power declined he became more and more cruel to those who were not strong enough to resist him

(2) in 1897 the British decided to capture Benin. Some of the oba's officials were accused of having murdered some Britishers. The British sent an army which attacked and sacked Benin and finally burnt the city down in that year. The oba was exiled to Calabar where he lived for nearly 17 years until his death in 1914

3. The Kingdom of Ashanti (1670 - 1900 A.D.)

a. in the forest land of what is today central Ghana lies the great city of Kumasi--today it is a modern city but it is also the capital of the old kingdom of Ashanti

b. the people of Ashanti were known for their skill in arts and crafts and their cleverness as traders

(1) they also were feared because of their skill in war and their strong centralized government

c. Osei Tutu became the first great Ashanti king (ashantehene)--when he became ruler he called a great meeting of all the chiefs and the Ashanti legend states that a golden stool came down from the heavens as this meeting was underway and a priest proclaimed that the spirit of the whole Ashanti people was in this stool and that all the Ashanti chiefs should agree to have one leader--the Asanthene. It is believed that in this way they became one nation

d. by the time of Osei Tutu's death in 1720 the Ashanti kingdom was the strongest in the Gold coast--its center was at Kumasi and it had grown rich from the trade which it had taken over from its conquered enemies

e. by 1742 the Ashanti controlled all the important trade routes from north to south in their part of Africa by having conquered and subdued their neighbors--the kingdom thus became richer and stronger--the Ashanti were also paid rent by the Dutch owners of Elmina Castle, the most important European trading fort in all West Africa

f. the Asantehene had a lavish court and all the chiefs and people gathered to pay him homage in great public state occasions and ceremonies

g. the Ashanti people made their livelihood and wealth from the conduct of trade

  (1) however two kingdoms--the Fanti and the Ga countries--lay between the Ashanti and the European forts on the coast and the Ashanti were forced to trade indirectly with the Europeans through the Fanti and Ga middlemen.

    (a) the Ashanti knew they were losing much profit in this way and quarrelled often with the coastal Fanti and Ga people
    (b) however, the coastal people were protected by the Europeans
    (c) the Ashanti became very active in the slave trade with the Europeans
    (d) between 1840 and 1850 the British took control of all the castles on the gold coast--they then agreed to protect the Fanti and Ga--because of this the Ashanti and the British began to fight each other
    (e) for many years the Ashanti were so strong the British could not beat them but in 1874 a British general was able to capture Kumasi--the Asantehene Prempeh I was taken prisoner and sent away to Sierra Leone
    (f) after this the Ashanti were compelled to become part of the British colonial empire--the Ashanti did not like this and in 1900 when the British tried to seize their "golden stool" the Ashanti fought against them--as there was no Asantehene they were led by the Queen Mother Yaa Asantewa--though they were defeated after several battles the Ashanti always continued to behave as an independent and proud people right down to the time of Ghana's own independence in 1957!

4. The aftermath of the fall of the forest kingdoms

The demise of the forest kingdoms at the hands of Europeans coincided with the decline and death of the Atlantic slave trade in the late nineteenth century and the subsequent scramble for colonial empire on the African continent by the several European powers who convened in Berlin in 1884-85.

5. Significance of this study of the African Kingdoms

It becomes obvious that Africans of the Sudan and the Forest had the capacity to create and maintain advanced economic, political and social systems on a large scale long before Europeans ever came on the scene, and they had a history of the rise and fall of civilization as had peoples in other parts of the world--a history which has not yet fully come to light. Yet, numerous though these kingdoms were they were far from being typical and powerful though the kings might be, their power usually rested on the subjugation of people whose loyalties and interests remained attached to their village and clan or, at the highest level, their own tribe--except at the tribal level it was rare to find anything that fitted the common definition of a nation: "a people connected by supposed ties of blood generally manifested by community of language, religion and customs. . .and a sense of social homogeneity and mutual interest."

The West African Past:

Chapter III. The Traditional Life and Customs of the Tribe

A. The African and his Tribe

1. A tribe may be defined as a group of people who have cultural and political unity, similar customs and usages and who are supposedly descended from a common ancestor
    a. according to this information there are at least 700 tribes
    b. however, if we allow for all the variations that divide members of a general group into more or less autonomous subgroups, i.e., language; then the number would be in the thousands. For example, in Nigeria alone there are over 200 distinct languages--hence at least that many tribes.
    c. some tribes are the size of nations and others are the size of villages--for example, the Ibo of Nigeria are almost 10 million in number while there are some tribes like the El Molo of Kenya who number under one hundred
    d. it is important to remember that the tribe has traditionally been the most meaningful social and political unit in the everyday life of the African
2. A tribe lives by its traditions. Tradition gives the tribe its identity and continuity
    a. it imposes a discipline on the individual African from cradle to grave
    b. the tribal member conforms to the traditions without question
    c. both tribal public opinion and government chastise the rebel or non-conformist
    d. the tribe is the main instrument for law, order and respectability in Africa by the imposition of its own particular set of customs and standards of behavior on its members
    e. some of the tribal customs are so important they they define a whole mode of existence,i.e., the Hausa are traditionally nomadic herdsmen and probably could not imagine being anything else, while the Ashanti are agriculturalist/warriors, etc.
    f. customs of the tribe are not entirely unique and are usually variations of some theme or tradition common to other African tribal groups

g. whatever its customs, the tribe will have definite ideas about what is right and proper and will cherish them as its own
   (1) these cover all important aspects of life from birth, nursing and weaning through adolescence, marriage, parenthood, old age and death
   (2) all important roles and relationships are defined within the world of the tribe: 1. the tribal member has an idea of what is expected of him and when and how to do it and what he can expect from others; and 2. if he leaves the tribal area, i.e., to go to life in one of the towns, he is somewhat insecure--almost immediately he looks for a group to join: tribal associations of other migrants, political party, trade union--something to restore his sense of belonging to a group and sharing a common purpose
   (3) this communal or group feeling is characteristic of all levels of traditional African society--from that of the tribe down to that of the family. In fact, it starts with the family, for the tribe is in many ways an even greater expansion of the African "extended family"

3. The family--the basic social and economic unit of African society has historically been the family

   a. in Africa, the concept of family often includes not only the immediate family, but also a wide range of more distant relatives
   b. the "extended family"--a grouping of two or more families of several generations who are united by consanguinal kinship ties and a common place (compound) of residence--is the more important domestic unit (that is, more important than the elementary family of father, mother and children)
      (1) the extended family is the group within which most of the relationships of daily living take place
      (2) it is a closely knit organization under the leadership of a single recognized head--usually the senior male member in the dominant line of descent
      (3) the group shares the same living compound, the same economy and the same value system
      (4) loyalty to the family tends to supercede loyalty to any other institution--indeed, the family is a working social unit, complete in itself

(5) an entire village may be a single kinship group or, if the village is large, it may be made up of several extended families which have banded together for fulfilling mutual interests or which have a common ancestor (clan)

(6) both the patrilineal and matrilineal family patterns may be found in black Africa--although the patrilineal structure is more common

(7) under the patrilineal arrangement, the relationships between individuals are identified through the male line (associated with the patrilineal family is the patrilocal system in which the woman upon marriage is required to join the household of her husband or that of his parents--thus, with several generations under one roof, the traditional criteria for power--age and maleness--are easily perpetuated)

4. The Clan

   a. the clan may be defined as two or more extended families having a common ancestor
   b. clans often occupy entire villages or areas due to the large number of persons who comprise extended families

5. The individual in the tribe

   a. the African is involved in a vast number of relationships from birth
      (1) his father may have more than one wife (usually depending upon economic status)
      (2) he would, therefore, have a number of half-brothers and sisters
      (3) polygamy was common in most tribes
         (a) men established each wife in a separate dwelling and endowed each with land and livestock individually
         (b) custom required the husband to treat each wife with equal consideration (though the first wife enjoyed a position of superior authority and prestige), to eat and sleep with each in turn so that no married woman suffered humiliation through any open display of favoritism
   b. the bringing up of the African child is both a family and tribal affair
      (1) the child learns from his parents, from his peer group and age set and through participation in the life of the community
      (2) a specialized role in society for girls and boys is taught by mother and father respectively

        - (a) the children acquire from the mother the habits of cleanliness, respect for relatives, and approved modes of dress
        - (b) the girl learns to cook, to care for younger children, to carry water and supplies on her head and back and, when older, to conduct herself properly in her relations with men--by following the example of her mother through imitation
        - (c) by imitation or through apprenticeship to his father, the boy learns to hunt and fish, to plant crops and care for domesticated animals, to use craft skills and to perform the duties of the husband
        - (d) the children learn dances, rituals and proverbs of the tribe through the observation and imitation of accepted community activities
        - (e) although specific rituals and customs vary from state to state and from tribe to tribe, all African children are taught to be students of their physical, spiritual and social environment
        - (f) the child must know the possible values and dangers that lie in the forests, pastures and streams--the nature and uses of plants, fruits, insects, reptiles and small animals must be learned. Because his community includes the living and the dead (the ancestors), he must not only learn the speech,customs, laws and taboos of his people,but he must also learn his ritualistic obligations and relationships to his ancestors

- c. The great landmark for the young African comes when he undergoes formal initiation into adulthood and into the mysteries of the tribe
    - (1) children graduate fully into the adult world during the years of puberty--usually by undergoing rigorous, even dangerous, initiation rites or attending initiation schools
    - (2) not all tribes have these "rites de passage" and the rites themselves vary greatly
        - (a) most characteristically, however, youths who have reached puberty since the previous ceremony are taken as a group
        - (b) afterward there is a close fraternal bond among them--they comprise an "age set," and pass through all stages of tribal life together, being graduated at the same time from the status of warrior junior grade and arriving together, many years later, at the status of elder
        - (c) in most tribes the initiation into adulthood is celebrated with elaborate public ceremonies

- (d) boys may be subjected to floggings, trials of survival in the forest, strenuous dances, etc. (the Masai require a youth to join in the killing of a lion before he can become a moran or warrior)
- (e) girls may be tested on their ability to bring food from the jungle and perform other tasks
- (f) boys and girls are often circumcised as a symbol of cleanliness
- (g) the brave and resourceful are--after the successful passing of these tests--men and women

d. The traditional marriage

- (1) the tribal African subordinates individual wish to the group interest inasmuch as tradition requires that his match be approved by his parents and the parents of the bride, though in most tribes today young people may choose their own marriage partners
- (2) the groom still may pay the "bride price"--money, goods or services to the family of the bride. This does not mean that he actually purchases her--she does not belong to him as a chattel and she can leave if he mistreats her--but it is recognition of the fact that her services are of value and her family should be compensated for their loss

e. The general pattern of African tribal society

- (1) it is a society where the individual identifies his welfare with that of the group (tribe)
- (2) personal rights are subordinated to those of the group
- (3) the individual expects to share his good fortune with the group and the group will protect him from ill-fortune
- (4) the African is other-directed inasmuch as his outlook is communal

6. The authority or political system of the tribe

a. the authority of the tribe is symbolized by the chief

- (1) the chiefdom is usually hereditary and serves traditionally a four-fold function
  - (a) political leader
  - (b) religious leader
  - (c) judicial leader or dispenser of justice
  - (d) military leader
- (2) the chief is not autocratic or despotic
  - (a) he is advised and assisted in government by a council of elders
  - (b) he can be destooled and deposed for grave misuse of office
  - (c) he must have the support and respect of his people

- (3) the special powers of the chief
  - (a) power of taxation
  - (b) power of impressment of labor
  - (c) power of maintenance of law and order
- b. Position of the tribal elders
  - (1) the elders are the oldest and most respected males of the tribe
  - (2) in Africa, the old people are revered for their wisdom and age
  - (3) the elders are usually the heads of extended families or clans
  - (4) they sit in council and advise and assist the chief in government
  - (5) the elders are the representatives of the people
  - (6) they usually have the power to depose the chief for grave abuse of his office
- c. African socialism or democracy
  - (1) in Africa, the chief and his council sit down and debate a controversy until they reach consensus or agreement
  - (2) this system of "talking it out" is called palaver or African democracy (sometimes referred to as socialism)
- d. State ceremonies of the tribe
  - (1) most tribes have great public ceremonies or rituals to celebrate important events in the life of the group
  - (2) the chief usually sits in state and receives the homage of his elders and the people
  - (3) dances and songs and drumming are an integral part of these ceremonies
  - (4) such events as harvest time, birth, death, coming-of-age, marriage, etc., are so celebrated

7. Other aspects of tribal life and organization

- a. Division of labor
  - (1) in the traditional tribe, each man and woman had a particular role to play
  - (2) the division of labor was usually as follows:
    - (a) chief and elders
    - (b) warriors
    - (c) herdsmen and hunters
    - (d) craftsmen
    - (e) tribal artists
    - *(f) oral historian or storyteller
    - *(g) musicians
    - *(h) dancers
    - (i) women - keep house, raise the children, work in the fields, carry

(i) water and provisions to the house, perform other domestic chores

*Africans who usually filled these functions also had regular occupations as farmers, herdsmen, etc.

b. Ownership and meaning of land
  - (1) land was communal and was believed to be owned by the ancestors and held in trust by each generation
  - (2) land could not be sold or alienated but could be leased
  - (3) Africans had a deep attachment to the soil
  - (4) land represented wealth, continuity, and ancestor worship
  - (5) land was farmed and harvested communally (at least at the extended family level)
  - (6) most Africans earned a living by farming or hunting and fishing or by herding or a combination of these activities (usually the latter in most situations). The great majority of Africans were either cultivators or pastoralists or both

c. A realistic definition of a tribe
  - (1) probably a realistic definition of tribe which emerges from this chapter is that a tribe is a collection of groups and individuals not necessarily related but forming a cultural and political entity through living in a common territory, having a common leader, one language, and similar customs and usages
  - (2) this is better than the definition at the beginning of the chapter since it discards the requirement of blood relationship (which is crucial to the definition of clan) and includes the factor of language

d. Medicine men, witch doctors, rainmakers, magicians: specialized roles
  - (1) medicine men or so-called witch doctors practiced medicine through the use of herbs and sometimes blended superstitious and spiritual practices into their art
  - (2) rainmakers were persons who were believed to possess special powers to bring rain
  - (3) magicians were thought to have supernatural skills and powers
  - (4) it must be remembered that traditional Africa, like medieval and ancient Europe, created supernatural explanations for phenomena for which it had no scientific or technological knowledge as we have today. Looked at in this light, these traditions are understandable and not so strange.

Chapter IV. The African Cultural Heritage

A. Purpose of this chapter

1. To continue the traditional western stereotype of the African as a simple savage incapable of complex forms of social organization or of an integrated view of life or of a respectable cultural heritage

2. It has already been shown in previous chapters that traditional African society was organized and indeed sometimes over-organized on every level from family to tribe to kingdom to empire

3. It should be obvious at this point that in the African past the great Sudanic kingdoms were comparable to and in many ways superior to European societies during the Middle Ages

B. Some general observations about African culture

1. Many African languages (though not written) had a vocabulary for expressing numbers up to 1,000 and in the Twi language of the Gold Coast any number could be expressed

2. Some tribes had their own calendar system and some had standards of weight. The Ashanti measured gold dust by balancing it on scales against counterweights of inferior metal such as brass

3. Most tribes had currencies; such as bars of metal in Liberia and copper crosses in the Congo

4. Plows were used by some Africans in the Sudan

5. Africans built impressive buildings, towns and roads in almost every sort of material, often using local materials like mud, poles and thatch, animal skins and tree trunks, with surpassing skill and artistry (the famed mud palaces). Stone ruins of great towns and temples have also been uncovered throughout the continent which indicate that Africans were accomplished in the use of more durable materials as well

6. The traditional art of Africa includes something of every important form--architecture, sculpture, paintings, dancing, drumming, singing, etc.

The West African Past:

a. Rock paintings
  (1) rock paintings and engravings have been found in many parts of Africa
  (2) they were executed with delicacy and a refined sense of design and movement
  (3) they are mostly of animals or of humans and animals in hunting scenes
  (4) they have been found in caves all the way from the Sahara to the Cape of Good Hope and range in age from a few hundred to thousands of years old
  (5) evidence indicates that the ancient Bushmen were the creators of most of these wonderful paintings, for they roamed over great areas of the continent
b. Oral tradition
  (1) although it had no written literature, Africa had a rich and varied heritage of "oral literature"--aphorisms and wise sayings, proverbs, folk tales, oral history, legends and sagas
  (2) frequently these stories became songs. Some tribes have hundreds of songs to suit almost any occasion
  (3) within the tribe, certain individuals were trained from early childhood in the skills and techniques of storytelling
  (4) the tribal traditions and stories and history were passed from generation to generation through these highly trained and skillful storytellers
  (5) the storytellers were known by everyone and highly regarded and, in fact, they may be thought of as "human books"
  (6) some examples of African proverbs are two Ewe sayings (the EWE are a West African Ghanaian tribe)
    (a) until you have crossed the river, never tease a crocodile
    (b) an animal with a long tail should not try to jump over a fire
c. Music and dancing
  (1) the basic instrument in African music is the drum and many different types of drums were developed
  (2) these drums could achieve a surprising range of notes and tonal qualities
  (3) one form of "talking drum"--shaped like an hourglass and carried slung from the player's shoulder--is so versatile that it is used for telling stories and sending messages, and in the hands of an expert it can produce sounds of amazing beauty

(4) African music is widely recognized today as the origin of American jazz

(5) There are other percussion instruments such as gourds, rattles, sticks and stamping tubes of bamboo which are used in addition to drums. A small flat frame crossed by strips of metal or bamboo is in common use and is played with the thumbs; it is called a "sansa" or "thumb piano." The Watusi of Ruanda play large stringed harps and the Bapende of the Congo have long xylophones which are wooden slabs mounted on a set of hollow gourds and played with sticks that have gummed heads. They produce beautiful and moving melodies

(6) in Africa, dancing and music have a functional or social purpose in the lives of people which goes far beyond mere entertainment or pleasure. In traditional tribal life, particular dances and special music were used for every important occasion or event in the life of the people: birth, death, harvest, coming-of-age, war, victory, famine or drought, ill-fortune, fertility, sickness, coronation of a king or chief, political events, etc. Music and dancing were a form of "social control used to dramatize and reinforce tribal laws, values, customs and traditions in the minds and hearts of the people through regular public ritual and ceremony. The aesthetic or purely sensory role of dancing and music was secondary to the "functional" purpose

(Personal Note: this consultant himself attended a funeral celebration for a dead paramount chief in Ghana. Dancing and drumming went on virtually uninterrupted for three days with tribal sub-chiefs and their people coming from villages from miles around to offer special dances and drumming in honor of the departed. These dances celebrated important events in the life of the deceased and asked for divine providence to bestow blessings upon him. It was quite overwhelming to observe dances with such varied and crucial meanings in the lives of a people when we are accustomed to dancing as a purely social and essentially meaningless activity, especially lay dancing)

d. African sculpture

(1) sculpture was the most highly developed of African arts (and has widely influenced western modern art)

(2) the sculpture covers a wide range of materials and purposes: in Ife (Yorubaland) in Nigeria, thousand-year-old terra cotta figures have been found. Ivory was a widely used material. At Ife and Benin, the castings of bronze by the cire-perdue or lost wax process was brought to remarkable perfection and the Gold Coast Ashanti were highly skilled in the use of gold. Wood was the predominant material, however, inasmuch as it was so plentiful in most places and so much easier to work

(3) the purpose of the artist or sculptor was primarily functional since African art served a "social control" function in tribal life unknown in western art. Both the creation and use of African art was intimately related to African indigenous religious beliefs and practices: the gold or ivory amulet was a device for warding off evil spirits and attracting good ones, it was not merely an ornament. The sculptured figure of an ancestor was a way to please his soul and secure his favor, not merely something to remember him by. It could also serve as the soul's temporary residence after its return to earth. A childless woman, by wearing a little doll-like representation of an infant, could conceive and have a child. A hunter could influence the behavior of his game by means of ceremonial manipulations of an animal's image, etc.

(4) the African belief in the spiritual nature of reality (merging of the visual and invisable) was reflected in the distortions that so often characterize African art: the elongations and truncations, the disproportionate size of certain parts of the anatomy or of facial features were not due to lack of technical skill--they were due to the artist's attempts to capture the idea of the subject, to present what was essential and meaningful about it--in short, to summarize or abstract its total reality

(5) most western abstract art today is an outgrowth of this ancient African artistic concept

(6) African sculpture is most striking for its vitality and force, its strength and the impact it has upon the emotions of the contemporary beholder. It is indeed a rich heritage for the ages

C. It is perhaps appropriate to conclude this chapter with the observation that the African heritage can most strikingly be observed in the lives of black Americans in the arts--music, dance and other art forms. Africans themselves have been amazed by the great similarity or sameness of black American dance rhythms and movements and the African core of most black American "soul" music. It is true that the most authentically American musical form, jazz, is really rooted in Africa and the black experience on that continent as well as in the New World.

The West African Past:

Chapter V. African Twilight: Coming of the European and the Slave Trade

A. The ugly story of slaves and slavery dominated African history and the lives of Africans for almost 350 years, from 1500 to the middle of the 19th century

1. It is conservatively estimated that 50 million Africans were lost to their continent during the terrible centuries of this cruel trade
    - a. fifteen million African men, women and children were taken to the New World as slaves
    - b. thirty-five million others died, either in resisting capture in slave raids on African soil, during the imprisonment in dungeons of prison forts along the Guinea coast, or in the holds of slave ships during the dreadful "middle passage" across the Atlantic. The vast majority died fighting to resist capture by slave raiders in their homeland

2. Africans have been described as the most reluctant of"New World immigrants." They were carried to the New World in chains and by force, and the fact that ten percent of all Americans in the United States are black is a result of this tragic trade--the worst example in all human history of man's inhumanity to man--millions of human beings were forcibly transported over a great ocean and sold into bondage

3. Some of the evil effects of the trade
    - a. the slave trade depopulated many areas of Africa and robbed the continent of much of its finest youth
    - b. African economies were dislocated and the continent was thrown into chaos and disorder and suffering through slave wars and raids
    - c. it is estimated that for every slave brought to the New World (North and South America and the Caribbean) three others died in slave raids or as a result of the inhuman conditions on the ships that transported them
    - d. the slave trade degraded both Africans and Europeans and left a legacy of hate and distrust for later generations

4. Origin of the slave trade
    - a. the Atlantic slave trade was sparked by the need for cheap labor on the New World plantations
    - b. the native populations in the New World were sparse or unsuited for regimented plantation labor

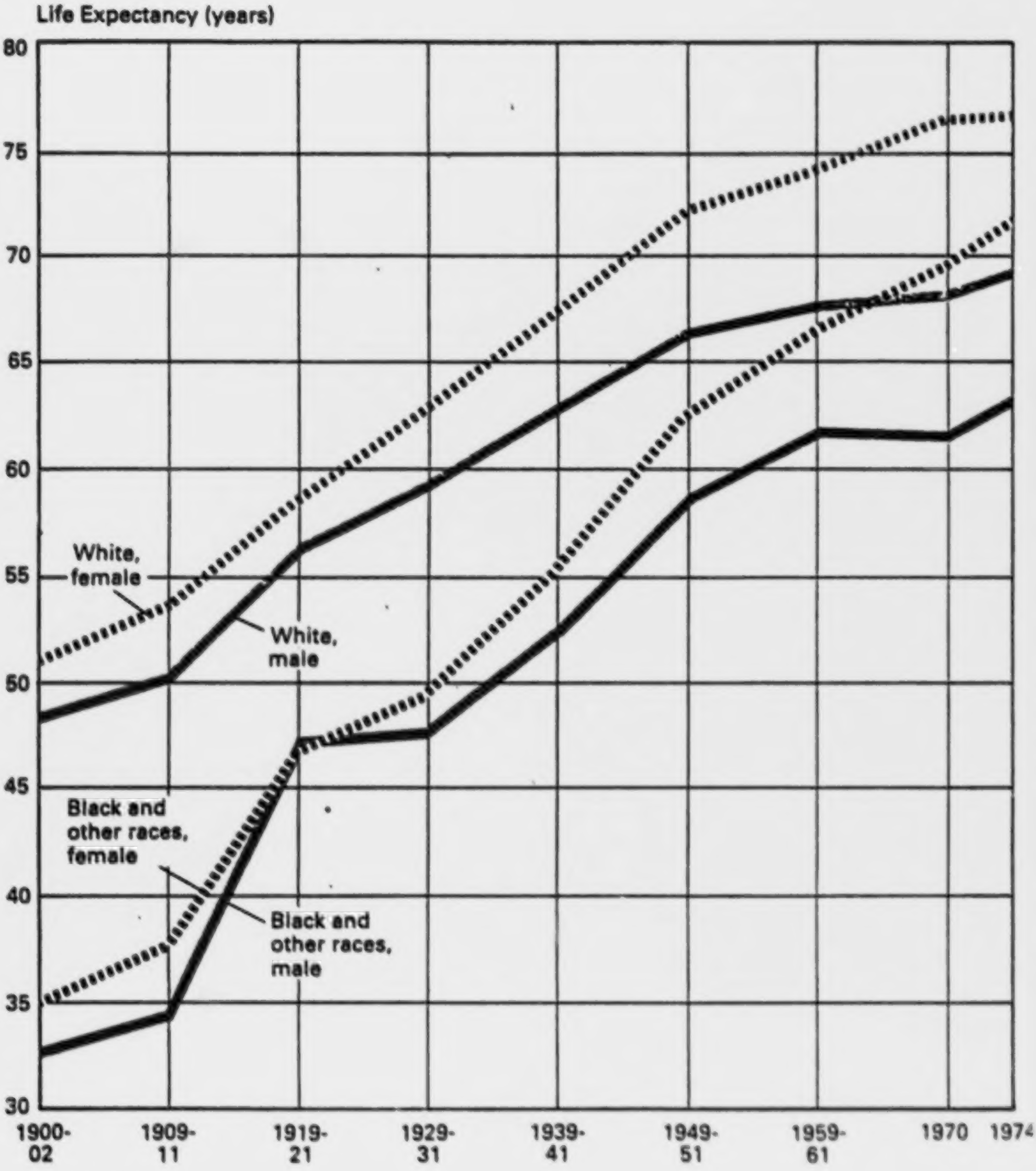
- c. Europeans--who had engaged in other forms of trade with Africans--decided to import human beings from that continent
- d. all the western nations--including the United States--were heavily involved in the African slave trade: Spain, Sweden, Denmark, Holland, France, Great Britain, the United States and Portugal
- e. the motive of the trade was economic--the "triangular trade," as the slave trade was called, was immensely profitable
- f. the slave trade eventually became the most prominent and profitable business enterprise between Europeans and Africans

5. The workings of the trade
   - a. on the first leg of the trip from New England or Europe to the West African coast the slave ships carried rum, guns, cloth and iron
   - b. after reaching Africa, the ships would edge along the Guinea coast, exchanging their goods with African traders for slaves at various points until their ships were crammed with human cargo--this would last for months
   - c. the shortest leg of the triangle was the notorious "middle passage" from West Africa to the Americas where the slaves would be discharged at slave markets. The captain would then pick up molasses, cotton or other plantation items for his final trip home to New England or Europe
   - d. African chiefs--sometimes greedy and sometimes intimidated by the Europeans--lured by bribes of western goods, sold captured Africans into slavery. In many instances, they were undoubtedly motivated by the feeling that it was better to aid in the enslavement of others than to become enslaved themselves
     - (1) slave raiders would descend upon villages of unsuspecting natives during the night and burn their homes to the ground; they would then capture the panic-stricken villagers as they tried to escape
     - (2) the slave trade became an enormous business as the demand for slave labor increased in response to the expanding plantation systems in the New World
     - (3) the West African slave trade began as early as the 15th century with the first Portuguese explorers in Africa. It grew until the trade and eventually slavery itself were abolished during the 19th century
     - (4) slaves for the New World were taken mostly from the Gulf of Guinea in West Africa
     - (5) slave trading lasted for more than 350 years because:

        - (a) so many people made so much money on it in the triangular trade arrangement
        - (b) the very basis of the colonial economy throughout much of the New World from Virginia to Brazil was the institution of slavery
- e. The horrors of the slave trade
    - (1) millions of natives died fighting on African soil to resist capture
    - (2) many captured Africans jumped overboard or committed suicide enroute during the middle passage rather than leave their homelands to become slaves in an unknown place
    - (3) a former English sea captain, John Newton, in the 18th century wrote vividly about the horrors of the middle passage which he had witnessed on European slave ships, and described the dreadful effects of the trade, not only upon the slaves themselves, but upon the Europeans who engaged in it
    - (4) Newton described how men, women and children were crowded and chained into the dark and dank and cramped holds of the slave ships without fresh air to breathe or room to turn, and depicted the slaves as being forced to lie "close to each other like books on a shelf"
    - (5) the ship captains feared revolt on the part of the slaves because of the misery of the "passage;" therefore, it was necessary to chain them and keep them under the most careful security
- f. It was the fate of Africans in the New World to be regarded as animals, chattel property, commodities of work and profit; it was basic to the New World slave system to rigorously strain their strength to the utmost and to wear them out in hard work, and then to buy new ones to fill their places
- g. The terrible impact on Africa
    - (1) African societies were almost mortally disrupted
    - (2) African peoples were set at war against one another more viciously and more frequently than before
    - (3) African progress was retarded for generations
    - (4) millions of men, women and children were killed or deported
    - (5) African kings were encouraged to become absolute and despotic rulers because they needed strong armies for slave raiding and defense
    - (6) insecurity became rampant among all Africans and they became fearful of and hostile toward foreigners--whether white men or Africans from beyong their own area

And this is the tragic conclusion of the African story. . .

Life Expectancy at Birth, by Sex, for Selected 3-Year Averages, 1900-02 to 1959-61, and Single-Year Data, 1970 and 1974



SOURCE: Table 84.

8.8.6 / # 9

THE EIGHTFOLD NOBLE PATH

RIGHT OBSERVATION means to thoroughly understand the Four Noble Truths, to observe things truly and not to be deceived by appearances and desires. RIGHT THOUGHT means the resolution not to cherish desires, not to be fearful nor angry, not to harm any living thing. RIGHT SPEECH means the avoidance of lying words, idle words, abusive words, double-tongues. RIGHT BEHAVIOR means the practice of kindness, the practice of honesty, the practice of purity. RIGHT LIVELIHOOD means to avoid any life that would bring shame to a man. RIGHT EFFORT means to be guided by right spiritual ideals. RIGHT MINDFULNESS means to maintain a pure and thoughtful mind. RIGHT CONCENTRATION means to keep the mind pure and tranquil seeking to realize the mind's pure essence.

THE NEGATIVE CONFESSION

1. Ani saith: "Hail, thou whose strides are long, who comest forth from Annu, I have not done iniquity."

2. "Hail, thou who are embraced by flame, who comest forth from Kheraba, I have not robbed with violence."

3. "Hail, Fentiu, who comest forth from Khemennu, I have not stolen."

4. "Hail, Devourer of the Shade, who comest forth from Qernet, I have done no murder; I have done no harm."

5. "Hail, Nehau, who comest forth from Re-stau, I have not defrauded offerings."

6. "Hail, god in the form of two lions, who comest forth from heaven, I have not minished oblations."

7. "Hail, thou whose eyes are of fire, who comest forth from Saut, I have not plundered the god."

8. "Hail, thou Flame, which comest and goest, I have spoken no lies."

9. "Hail, Crusher of bones, who comest forth from Suten-henen, I have not snatched away food."

10. "Hail, thou who shootest forth the Flame, who comest forth from Het-Ptah-ka, I have not caused pain."

11. "Hail,Qerer, who comest forth from Amentet, I have not committed fornication."

12. "Hail, thou whose face is turned back, who comest forth from the hiding place, I have not caused shedding of tears."

13. "Hail, Bast, who comest forth from the secret place, I have not dealt deceitfully."

"The Negative Confession"

14. "Hail, thou whose legs are of fire, who comest forth out of the darkness, I have not transgressed."

15. "Hail, Devourer of Blood, who comest forth from the block of slaughter, I have not acted guilefully."

16. "Hail, Devourer of the inward parts, who comest forth from Mabet, I have not laid waste the ploughed land."

17. "Hail, Lord of Right and Truth, who comest forth from the city of Right and Truth, I have not been an eavesdropper."

18. "Hail, thou who doest stride backwards, who comest from the city of Bast, I have not set my lips in motion (against any man)."

19. "Hail, Sertiu, who comest forth from Annu, I have not been angry and wrathful except for a just cause."

20. "Hail, thou being a two-fold wickedness, who comest forth from Ati (?), I have not defiled the wife of any man."

21. "Hail, thou two-headed serpent, who comest forth from the torture-chamber, I have not defiled the wife of any man."

22. "Hail, thou who doest regard what is brought unto thee, who comest forth from Pa-Amsu, I have not polluted myself."

23. "Hail, thou Chief of the mighty, who comest forth from Amentet, I have not caused terror."

24. "Hail, thou Destroyer, who comest forth from Kesiu, I have not transgressed."

25. "Hail, thou who orderest speech, who comest forth from Urit, I have not burned with rage."

26. "Hail, thou Babe, who comest forth from Uab, I have not stopped my ears against the words of Right and Truth."

27. "Hail, Kenemti, who comest forth from Kenemet, I have not worked grief."

28. "Hail, thou who bringest thy offering, I have not acted with insolence."

29. "Hail, thou who orderest speech, who comest forth from Unaset, I have not stirred up strife."

30. "Hail, Lord of faces, who comest forth from Netchfet, I have not judged hastily."

31. "Hail, Sekheriu, who comest forth from Utten, I have not been an eavesdropper."

32. "Hail, Lord of the two horns, who comest forth from Sais, I have not multiplied words exceedingly."

33. "Hail, Nefer-Tmu, who comest forth from Het-Ptah-ka, I have done neither harm nor ill."

34. "Hail, Tmu in thine hour, who comest forth from Tattu, I have never cursed the king."

35. "Hail, thou who workest with thy will, who comest forth from Tebu, I have never fouled the water."

36. "Hail, thou bearer of the sistrum, who comest forth from Nu, I have not spoken scornfully."

37. "Hail, thou who makest mankind to flourish, who comest forth from Sais, I have never cursed God."

38. "Hail, Neheb-ka, who comest forth from thy hiding place, I have not stolen."

39. "Hail, Neheb-nefert, who comest forth from thy hiding place, I have not defrauded the offerings of the gods."

40. "Hail, thou who doest set in order the head, who comest forth from thy shrine, I have not plundered the offerings to the blessed dead."

41. "Hail, thou who bringest thy arm, who comest forth from the city of Maati, I have not filched the food of the infant, neither have I sinned against the god of my native town."

42. "Hail, thou whose teeth are white, who comest forth from Ta-she, I have not slaughtered with evil intent the cattle of the god."

THERMAL POLLUTION: BACKGROUND MATERIAL FOR A MOCK TRIAL

David G. Armstrong

Updated monthly and available in most larger libraries, the Environmental Law Reporter is a rich resource for teachers who wish to develop mock trial scenarios in environmental law. The summaries are concise yet detailed enough to provide all the necessary ingredients: the background to the case, the positions of the plaintiff and the defendant, and the court's decision.

Recently, the Environmental Law Reporter summarized an unusual case. It involved "thermal pollution" resulting from the introduction of cold water into an artificially-warmed tidewater stream in New Jersey. The case, Department of Environmental Protection v. Jersey Central Power and Light Company, No. A-218-73 (Superior Ct. M.J. App. Div., March 21, 1975), might be roughly summarized as follows:

Jersey Central Power and Light operates a nuclear-powered electrical generating plant located between the Forked River and Oyster Creek, a tidewater stream emptying into the Atlantic. A canal carries water from the Forked River to the plant. At that point, pumps force the cold river water beneath the plant, where it passes around condensers located underneath the nuclear reactors. This water, acting to cool and condense the steam created by the reactors, becomes heated some twenty-five degrees in the process. The heated water is then pumped into a canal that empties into Oyster Creek.

The artifically-warmed water of Oyster Creek attracts thousands of menhaden, a commercially important fish.

On January 28, 1972, the Jersey Central Power and Light plant shut down its nuclear reactors. But pumps continued to force the water from Forked River into Oyster Creek. The sudden infusion of cold water from the Forked River dropped the water temperature in Oyster Creek approximately 13 degrees in 24 hours.

Shortly thereafter, upwards of half a million menhaden were found dead in Oyster Creek. Death was attributed to the thermal shock caused by the sudden drop in water temperature. The New Jersey Department of Environmental Protection brought suit against the Jersey Power and Light Company, claiming violation of N.J.S.A.23:5-28.

This statute, in part, states: "No person shall put or place into. . .any of the fresh or tidal waters of this state any petroleum products, debris, hazardous, deleterious, destructive or poisonous substances of any kind. . . In case of pollution of said waters by any substances injurious to fish, birds, or mammals, it shall not be necessary to show that the substances have actually caused the death of any of these organisms. . ."

With these basics in mind, the teacher is able to prepare the class for a mock trial. Background sheets will need to be prepared for (1) the plaintiff and plaintiff's attorney, (2) the defendant and defendant's attorney, (3) a witness for the plaintiff, and (4) a witness for the defendant. These papers should be kept brief, but detailed enough to provide crucial information and a clear controversy. Examples of how such background papers might be presented are found on the following pages.

The Simulated Trial

Once the information sheets for these key individuals are prepared, the teacher must make a decision about the total number of players who will be involved in the mock trial. Surely a judge, plaintiff, defendant, plaintiff's attorney, and defendant's attorney will be needed. The descriptions also provide for a plaintiff's witness and for a defendant's witness. Beyond these basics, the teacher is free to expand the scope of the scenario to include additional witnesses, some of whom can supply scientific testimony regarding tidewater ecosystems, the operation of nuclear reactors, and the laws of thermodynamics. Perhaps other roles, such as a bailiff, a clerk of the court, and a court reporter, might also be useful.

The actual flow of the "trial" will vary according to the particular protocols favored by the teacher. The emphasis in this exercise is not on a procedural replication of a real trial, but, rather, on a careful examination of contending views centering on an important issue. The structure of the trial ought to provide for the airing of opposing views, the introduction of supporting evidence, and time for the judge(s) to reach a decision. (Remember, this is an simulation.)

Debriefing

Once the mock trial has run its course, the stage is set for the debriefing session. Debriefing permits participants to drop out of their roles and look objectively at the development of the two adversarial positions. The teacher needs to guide debriefing with key questions such as:

1. What basic issue was in dispute?
2. What position was taken by the plaintiff?
3. What evidence supported the plaintiff's view?
4. What position was taken by the defendant?
5. What evidence supported the defendant's case?
6. What did the plaintiff's attorney do to present the plaintiff's evidence in the best light and to raise questions about the defendant's evidence?
7. What did the defendant's attorney do to present the defendant's evidence in the best light and to raise questions about the plaintiff's evidence?
8. (To the Judge) Tell us the line of thinking you used in arriving at your decision. What would it have taken for you to change your mind?

Capstone Activity

After the debriefing session, you can compare the outcome of the mock trial with the outcome of the real case upon which it was based. In the actual case, the New Jersey Court of Appeals

1. found the company to be in violation of the statute. A $6,000 fine imposed by a lower court was upheld, as was an award to the State of $935 in compensatory damages (to pay for the fish that were killed);
2. rejected company's contention that since the statute in question did not specifically mention thermal pollution, no violation occurred. Court interpreted legislative intent to include any substance that would be "hazardous, deleterious, or poisonous to life";

3. rejected company's claim that "due process" was violated, since sometimes hot or cold water might not be hazardous and the company could not know in advance whether its actions would be construed as a violation. Court stated that the company knew heated water had attracted menhaden and that a drop in temperature might be harmful. They also admitted they knew that continuing to run the pumps would result in a sharp drop in the temperature of Oyster Creek; and

4. rejected company's claim that action had resulted from an "unavoidable necessity." Court pointed out that company's own representative had testified that cooling pumps could have been turned off when reactors were shut down.

As a concluding activity, the teacher might wish to ask such questions as:

1. What similarities are there between our decision and the court's?

2. What differences are there between our decision and the court's?

3. How might we account for those differences?

Background for the Plaintiff

1. Your suit is against Jersey Central Power and Light for violation of N.J.S.A.23:5-28. In part, that statute states: "NO person shall put or place into. . .any of the fresh or tidal waters of this state any petroleum products, debris, hazardous, deleterious, destructive, or poisonous substances of any kind. . ."

2. Jersey Central Power and Light operates a nuclear-powered electrical generating plant under a license from the Atomic Energy Commission.

3. The reactors in that plant are cooled by cold water brought from the Forked River. This cold water is pumped around condensers, then out again into an exit canal flowing into Oyster Creek. The circulating water is heated in the process, and so is Oyster Creek. This heating of Oyster Creek has attracted hundreds of thousands of menhaden, a commercially valuable fish, to swim into Oyster Creek from the Atlantic. It can be shown that all these facts were known to the defendant, who also knew that shutting down the reactors would cause Oyster Creek to cool down rapidly.

4. On January 28, 1972, Jersey Central Power and Light shut down its reactors because of a problem. Pumps continued to carry water from the Forked River to Oyster Creek. The pumps were kept running only as a convenience, not out of necessity; rust and scale are less of a problem when water is kept flowing through the system. Because the water was no longer heated by the reactors, and because the Forked River is naturally cold, the temperature of Oyster Creek dropped 13 degrees in 24 hours.

5. More than 500,000 menhaden were found by state inspectors to have died because of the sudden drop in temperature. You, the Department of Environmental Protection, are suing the Jersey Central Power and Light Company under the authority of N.J.S.A.23: 5-28 (See No. 1 above).

Background for the Defense

1. You represent the Jersey Central Power and Light Company which, under a provisional operating license from the Atomic Energy Commission, runs a nuclear-powered electrical plant cooled by waters pumped from the Forked River, around condensers underneath the reactors, and into an outflow canal emptying into Oyster Creek (a stream flowing into the Atlantic).

2. When unaccounted-for leakage of radioactively-contaminated water around the reactors reaches a specified level, Atomic Energy Commission Regulations require a shut-down of reactors for inspection. Because of this AEC regulation, reactors were shut down for four days beginning on January 28, 1972.

3. During this shutdown, pumps continued to carry cold Forked River water into Oyster Creek. Since the reactors were shut down, the water did not take on heat from the condensers. As a result, the water returned to its normal ambient temperature, which is quite cold. This meant the temperature of the water in Oyster Creek dropped 13 degrees in 24 hours. State inspectors reported that over half a million menhaden--a commercially-important fish--died because of thermal shock.

4. Because of the deaths of the fish, the New Jersey Department of Environmental Protection has sued your company under authority of N.J.S.A.23: 5-28. That statute, in part, states, "No person shall put or place into. . .any of the fresh or tidal waters. . .of this state any petroleum products, debris, hazardous, deleterious, destructive, or poisonous substances of any kind."

"Thermal Pollution: Background Material for a Mock Trial"

Background for State Inspector from Department of Environmental Protection (Witness for the Plaintiff)

1. When nuclear reactors at the Jersey Central Power and Light Company were shut down on January 28, 1972, there occurred massive death of menhaden (over half a million) in Oyster Creek.

2. It was apparent that the plant shutdown resulted in a sudden drop in the temperature of Oyster Creek (13 degrees in 24 hours).

3. Investigations of the menhaden carcasses revealed that deaths had not resulted from exposure to poisonous substances. It was concluded that the sudden drop in temperature was the sole cause of death.

Background for Atomic Energy Commission Representative (Witness for the Defendant)

1. The Atomic Energy Commission, as a condition of licensing, places strict operating guidelines on nuclear powered electrical plants, such as the one operated by Jersey Central Power and Light. One of these regulations mandates a shutdown when unaccounted-for coolant leakage around the reactors reaches a specified level. Federal AEC safety regulations take precedence over state statutes.

2. The shutdown of the reactors by Jersey Central Power and Light on January 28, 1972, was consistent with AEC regulations because leakage was approaching the specified level.

3. The shutdown on January 28, 1972, and the subsequent inspections of the facility, could have been accomplished without continuing to pump cold water from the Forked River. But maintenance is greatly simplified if the plant engineers continue to run the pumps when the reactor is not in operation.

STEREOTYPING

(Gimmickry)

Editor's note: The following gimmick is based on "Psychology and Problems of Society" from Psychological Experiments and Experiences for use with PSYCHOLOGY (6th ed.) by T. L. Engle and L. Snellgrove - c. 1974 by Harcourt Brace Jovanovich and adapted with their permission). It shows that many people tend to stereotype individuals incorrectly on the basis of limited knowledge. It was selected by Angela Snowden, a high school psychology student intern, as one that would interest students. The gimmick illustrates preconceived attitudes held toward different groups of people.

On a sheet of paper list the following behaviors:

1. ______________ are musical
2. ______________ drive Cadillacs
3. ______________ have more fun
4. ______________ are great lovers
5. ______________ cause civil disorders
6. ______________ are good athletes
7. ______________ are flighty
8. ______________ are on welfare
9. ______________ all look alike
10. ______________ are absent-minded
11. ______________ are shrewd and crafty
12. ______________ live off other people
13. ______________ have hot tempers
14. ______________ are more fun

(You might want to expand the list to reflect the prevailing stereotypes of the students in your geographical region.)

Now have your students fill in the blanks with the name of the group of people to whom they believe each statement best applies. When all the blanks are filled in, the students should hand in their answers on separate sheets of paper without including their names. You may want to include other information that could be used for comparison, e.g., sex of student. The frequency of answers is then tabulated.

Some suggested discussion topics are:

What similarities were there in each answer?

Were there few, or different answers to each item?

Does it sound like an answer you might have thought of?

If not, why not? Does the class resent any request to classify persons at all? If so, why?

What kinds of situations can you think of that tend to stereotype people? (e.g., the role of women on television commercials.)

How did these beliefs in stereotypes evolve?

What can the class, as individuals and as a group, do to lessen or avoid stereotyping?

Why does stereotyping persist? Is it ever useful?

A variation of this gimmick is to duplicate the statements and have the students gather data from different age groups. The responses of the different age groups can later be compared. You might also want to compare differences between male and female responses, etc. Be creative!

ADJECTIVES AND STEREOTYPING

Complete the following with a few adjectives and/or adverbs, to make a complete statement or paragraph. There are no "right" answers. Your opinions only.

1. Jews are ______________________________
____
2. Black Americans are ______________________________
____
3. The Irish are ______________________________
____
4. Communists are ______________________________
____
5. White people are ______________________________
____
6. Native Americans are ______________________________
____
7. Puerto Ricans are ______________________________
____
8. Africans are ______________________________
____
9. Orientals are ______________________________
____

10. Arabs are ____

____

11. Hispanic people are____

____

12. Armenians are ____

____

13. Ukranians are ____

____

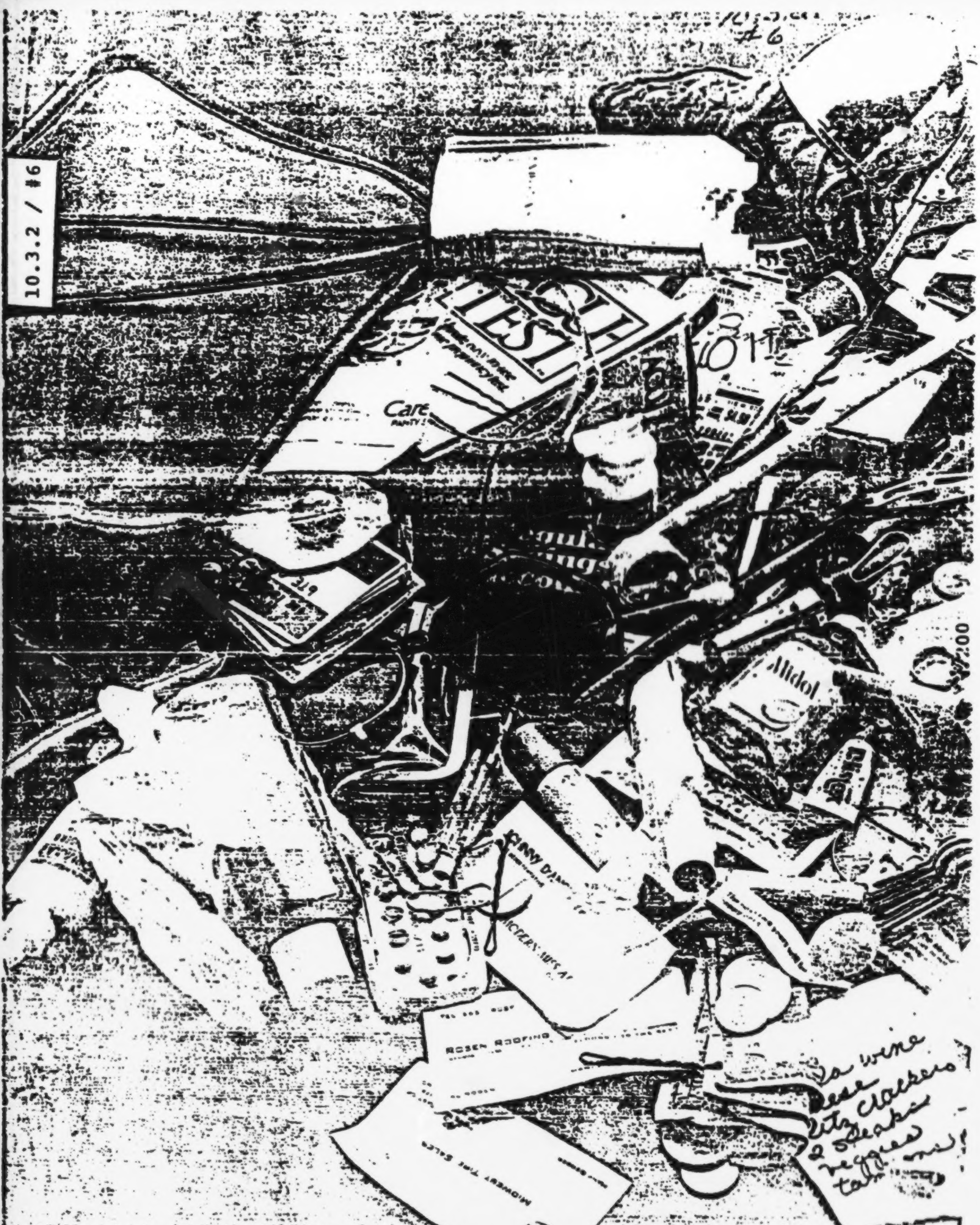
"Adjectives and Stereotyping"

If you have the talent or the desire, you may use small sketches to give your impressions of the above groups.

Some suggested adjectives:

aggressive
hostile
cheap
criminal
inferior
savage
uncouth
uneducated
servile
"hip"
humble
unscrupulous
oversexed
uncivilized
honest
lazy
hot-tempered
greasy
undemocratic
stupid
mysterious
mean
smart
"square"
"soulful"
musical
clean
impotent
pushy
clannish
stingy
anti-social
superior
beautiful
stubborn
educated
greedy
"cool"
quiet
punky
dirty
emotional
fair

10.3.2 / #6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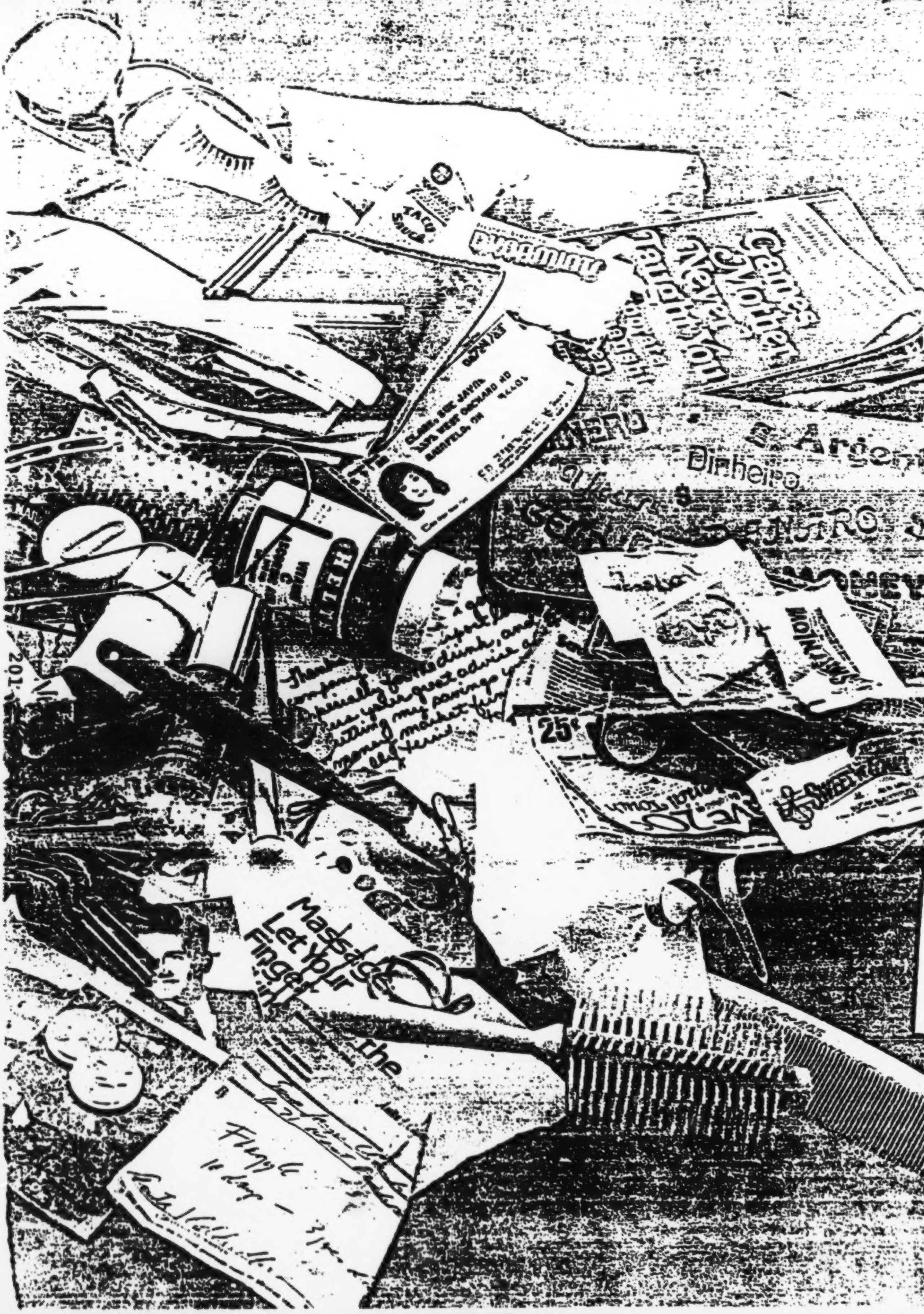
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10.3.2 / #6

SLAVA

A celebration which is unique to the Serbian people is that of the Krsna Slava. The Krsna Slava is the family's Patron Saint Day. All members of a family have the same Krsna Slava. It is passed from father to son, women taking on their husband's "slava" when they marry. The custom of the Krsna Slava began in pre-Christian days when families prayed to individual gods. The Serbian people were reticent about accepting Christianity because of the importance they attached to their family god and the protection it provided. Missionaries knowing this gave each family a patron saint to replace their patron god when the family converted to Christianity. The saint day closest to the day of the family's conversion to Christianity would be designated as the family's patron saint day or Krsna Slava. Often times an entire village converted so all families from the village would have the same Krsna Slava.

Krsna Slava is celebrated in the home of the father of the family. Present at each Krsna Slava are wheat, bread and a candle. Wheat symbolizes the secret of birth and life. The candle is lit in remembrance of those who have passed away. Every guest who enters the house on Krsna Slava is offered a piece of the Slavski Kolac (the Patron Saint's cake) and wheat sweetened with sugar. Other celebrations on Krsna Slava are according to the customs of the region from which the family comes.

Presently in Detroit there are about 8,000 Serbian people. The Serbs came to Detroit seeking a new life and new opportunities. They have succeeded in building not only a beautiful Church and hall, but also in building a lasting legacy of their heritage and religion. The strength and determination of those first immigrants has become a cornerstone for the Serbian community in Detroit today.

AUDIOVISUAL MATERIALS-FILMSTRIPS
ON HUMAN RIGHTS FOR
ELEMENTARY, MIDDLE AND HIGH SCHOOL

CHILDREN OF THE INNER CITY Series (T)

Color LM SVE-70

Describes the daily activities, cultural backgrounds and unique problems of inner city children from different ethnic and racial groups. Encourages development of positive attitudes toward minority groups by emphasizing the importance of their cultural and economic contributions to American life.

F 6306 ERNESTO, MEXICAN-AMERICAN BOY
F 6306 JOSE, PUERTO-RICAN BOY
F 6307 EDDIE, AMERICAN-INDIAN BOY
F 6307 GAIL ANN, KENTUCKY-MOUNTAIN GIRL
F 6308 CYNTHIA, JAPANESE-AMERICAN GIRL
F 6308 FRED, BLACK AMERICAN BOY

EGYPT
F 5590
Color LM Stan-69

This is a photographic story of a farm family in Egypt. Stresses the similarities that exist among farm people the world over.

GRIMM'S FAIRY TALES Series (RG)

Color KE Cor-67

Life-like puppets portray the characters in four famous fairy stories. Intended to develop an appreciation of good human relations, and the virtues of kindness, generosity, gratitude and friendship. Also teaches children to be wary of strangers.

F 5287 BAND IN THE FOREST
F 5287 HANSEL AND GRETEL
F 5288 WOLF AND THE KIDS
F 5288 ELVES AND THE SHOEMAKER

HOW DO YOU FEEL Series

Color L ImpF-69

Series stresses individual differences, including different feelings about other people. Identifies positive and negative feelings, and shows that one's feelings are not necessarily unique. Uses questions to provoke thought and discussion and to promote better understanding of values and relationships.

HOW DO YOU FEEL Cont.

F 4765 HOW DO YOU FEEL ABOUT YOUR COMMUNITY?
F 4766 HOW DO YOU FEEL ABOUT SCHOOL?
F 4767 HOW DO YOU FEEL ABOUT ANIMALS AND PLANTS?
F 4768 HOW DO YOU FEEL ABOUT YOUR HOME AND YOUR FAMILY?
F 4769 HOW DO YOU FEEL ABOUT OTHER CHILDREN?
F 4770 HOW DO YOU FEEL ABOUT BEING ALONE?

LET'S BE ENEMIES
F4696

Color KE WWS-67

This story by Udry is about John and James. John decides he no longer likes James, who always wants to be boss, and begins referring to him as his enemy. When he goes to James' home to tell him, they resume their friendship.

LITTLE LOU AND HIS STRANGE LITTLE ZOO Series

Color KE UMM-69

This is the story about a black boy who acquires a zoo of animals. They learn to accept and to live with each other's differences and to make beautiful music together. Intended for use as human relations material to develop an awareness of an acceptance of differences in people and animals.

F 1967 LITTLE LOU AND THE ZOO IN FOUR SEASONS
F 1967 LITTLE LOU MEETS THE YELLOW DOG
F 1967 LITTLE LOU MEETS THE PURPLE CAT
F 1967 LITTLE LOU MEETS THE ORANGE AND PINK BIRD
F 1967 LITTLE LOU MEETS THE GREEN FISH
F 1967 LITTLE LOU'S MUSICAL ZOO

REVEREND MARTIN LUTHER KING, JR.
F6148

Color LMH SVE-70

Presents the life and work of Reverend Martin Luther King, Jr. Explains his philosophy of nonviolence and his struggle against personal and racial injustice and against inequality. Traces the course taken by the civil rights movement and Dr. King's role in its acceleration.

ROBERT AND HIS FAMILY Series (R)

Color	K	SVE-67

Portrays Robert, a black boy, and his family in their various daily activities in an urban area. Intended to promote better understanding among racial and ethnic groups and to develop desirable attitudes toward work, family, school, and community.

F 6135 ROBERT'S FAMILY AT HOME
F 6135 ROBERT'S FAMILY AND THEIR NEIGHBORS
F 6136 ROBERT GOES SHOPPING
F 6136 ROBERT AND FATHER VISIT THE ZOO

THEY NEED ME Series

Color	KE	Chur-67

Intended to help the child develop a sense of self-worth and a positive self-image. Describes common family relationships, even the relationship with the family pet dog.

F 4486 MY MOTHER AND FATHER NEED ME
F 4487 MY BABY SISTER NEEDS ME
F 4488 MY FRIENDS NEED ME
F 4489 MY DOG NEEDS ME

THREE ROBBERS
F 4686

Color	KE	WWS-67

Tomi Ungerer tells about three fierce robbers who find a little orphan named Tiffany who prefers the robbers to her wicked aunt. The robbers undergo a great change and build a beautiful castle to which they bring many lost and unhappy children. The grateful children build three towers in memory of the kind robbers.

TWO SIDES TO EVERY STORY Series

Color	L	LRC-70

Explains that there always are and will be differing points of view. Sometimes such differences result in misunderstanding and hurt feelings. Each filmstrip encourages the viewer to consider the origins of problems and their resolutions. Also encourages self-awareness, and appreciation for other peoples' feelings, and a willingness to discuss problems.

F 5525 IS ANYONE TO BLAME?
F 5526 HAVE YOU FELT HURT?
F 5527 PLACE IN THE FAMILY
F 5528 HAVE YOU WANTED TO BE ALONE?

UNDERSTANDING VALUES Series (T)

Color LM EyeG-74

Raises questions about personal values intended to help the student firm up or change some of his own values.

F 6445 CHEATING AND CHISELING
F 6445 STEALING
F 6446 LIES, HALF-TRUTHS, AND UNTOLD TRUTHS
F 6446 OTHER'S VALUES: YOUR VALUES
F 6447 WHO CARES; STAYING INVOLVED
F 6447 RIGHT, WRONG OR MAYBE

UNITED NATIONS Series (G)

Color LMH DG-65
F 5764 UNITED NATIONS
Describes the structure and organization of the United Nations and its mission to help maintain world peace, develop friendly relations among nations, improve living conditions all over the world, promote human rights and freedom for all people and to assist in solving world problems.

F 5765 FOOD TO FEED THE WORLD
Explains that in spite of the hard work expended to insure adequate food supplies, two thirds of the world goes to bed hungry each day. Tells what the Food and Agriculture Organization of the United Nations is doing to alleviate the problem of world hunger.

WE ARE BLACK Series

Color LMH SRA-72

This set of filmstrips about blacks covers important aspects of black heritage-the history, the people and their pride. Includes the works of famous black poets, such as Langston Hughes and Margaret Walker. Also calls attention to the accomplishments of black leaders from Crispus Attucks to Dr. Martin Luther King, Jr.

F 6417 WE ARE BLACK
F 6418 BLACK VOICES
F 6419 IN THE GHETTO
F 6420 WORLD OF READING

WHAT DO YOU SAY, DEAR?
F 4691
Color KE WWS-67
This filmstrip is based on an illustrated handbook of etiquette for young people by Sysyle Joslin. Reinforces correct responses commonly used in polite conversation through the use of very strange circumstances.

AMERICAN HISTORICAL DOCUMENTS Series (R)

Color MH Jour-69

Each filmstrip in this series describes the forces that brought each document into being. Presents the important features of each document and points out the effects these documents have had on our present concern with human rights.

F 4935 MAYFLOWER COMPACT
F 4936 DECLARATION OF INDEPENCENCE
F 4937 NORTHWEST ORDINANCE
F 4938 CONSTITUTION
F 4939 EMANCIPATION PROCLAMATION
F 4940 DECLARATION OF HUMAN RIGHTS

AUSTRALIA AND NEW ZEALAND Series (RG)

Color MH EBE-72

Stresses the extremes of life "down under" as exemplified by bristling coastal cities and lonely sheep stations. Stresses the racial harmony and equality that exists between the Polynesian Maories and European-descended inhabitants.

F 6461 AUSTRALIA: THE ISLAND CONTINENT
F 6463 AUSTRALIANS
F 6464 NEW ZEALANDERS
F 6465 AUSTRALIA AND NEW ZEALAND: THE AGRICULTURAL ACHIEVEMENT

BIG EYE
F 4915
Color MH HRW-70

Deals with the destruction of property and peer groups pressure. Discusses values having to do with moral change, responsibility for other's welfare and responsibility for the consequences of one's behavior.

CHILDREN OF THE INNER CITY Series (T)

Color LM SVE-70

Describes the daily activities, cultural backgrounds and unique problems of inner city children from different ethnic and racial groups. Encourages development of positive attitudes toward minority groups by emphasizing the importance of their cultural and economic contributions to American life.

F 6306 ERNESTO, MEXICAN-AMERICAN BOY
F 6306 JOSE, PUERTO-RICAN BOY
F 6307 EDDIE, AMERICAN-INDIAN BOY
F 6307 GAIL ANN, KENTUCKY-MOUNTAIN GIRL
F 6308 CYNTHIA, JAPANESE-AMERICAN GIRL
F 6308 FRED, BLACK AMERICAN BOY

MIDDLE SCHOOL

EGYPT
F 5590

Color LM Stan-69

This is a photographic story of a farm family in Egypt. Stresses the similarities that exist among farm people the world over.

HOW DO YOU FEEL Series

Color L ImpF-69

Series stresses individual differences, including different feelings about other people. Identifies positive and negative feelings, and shows that one's feelings are necessarily unique. Uses questions to provoke thought and discussion and to promote better understanding of values and relationships.

F 4765 HOW DO YOU FEEL ABOUT YOUR COMMUNITY
F 4766 HOW DO YOU FEEL ABOUT SCHOOL?
F 4767 HOW DO YOU FEEL ABOUT ANIMALS AND PLANTS?
F 4768 HOW DO YOU FEEL ABOUT YOUR HOME AND YOUR FAMILY?
F 4769 HOW DO YOU FEEL ABOUT OTHER CHILDREN?
F 4770 HOW DO YOU FEEL ABOUT BEING ALONE?

PUERTO RICANS
F 6250

Color MH WSP-69

Points out that the migration of the Puerto Ricans to America was achieved mostly by airplane. Documents the tides of Puerto Rican migration and the many problems that beset them, such as the language barier, differences in custom, lack of education and job discrimination.

REVEREND MARTIN LUTHER KING, JR.
F 6148

Color LMH SVE-70

Presents the life and work of Reverend Martin Luther King, Jr. Explains his philosophy of nonviolence and his struggle against personal and racial injustice and against inequality. Traces the course taken by the civil rights movement and Dr. King's role in its acceleration.

TWO SIDES TO EVERY STORY Series

Color L LRC-70

Explains that there always are and will be differing points of view. Sometines such differences result in misunderstanding and hurt feelings. Each filmstrip encourages the viewer to consider the origins of problems and their resolutions. Also encourages self-awareness, and appreciation for other peoples' feelings, and a willingness to discuss problems.

F 5525 IS ANYONE TO BLAME?
F 5526 HAVE YOU FELT HURT?
F 5527 PLACE IN THE FAMILY
F 5528 HAVE YOU WANTED TO BE ALONE?

HISTORY OF DISSENT (R)
F 4911

Color MHA NYT-68

Traces the history of dissent in America. Discusses Thoreau and other famous dissenters. Considers the rights of minorities and of the majority. Describes the more recent protest movements that have taken place in the United States.

UNDERSTANDING VALUES Series (T)

Color LM EyeG-74

Raises questions about personal values intended to help the student firm up or change some of his own values.

F 6445 CHEATING AND CHISELING
F 6445 STEALING
F 6446 LIES, HALF-TRUTHS, AND UNTOLD TRUTHS
F 6446 OTHER'S VALUES; YOUR VALUES
F 6447 WHO CARES; STAYING INVOLVED
F 6447 RIGHT, WRONG OR MAYBE

UNITED NATIONS Series (G)

Color LMH DG-65
F 5764 UNITED NATIONS
Describes the structure and organization of the United Nations and its mission to help maintain world peace, develop friendly relations among nations, improve living conditions all over the world, promote human rights and freedom for all people and to assist in solving world problems.

MIDDLE SCHOOL

UNITED NATIONS Series Cont.

F 5765 FOOD TO FEED THE WORLD
Explains that in spite of the hard work expended to insure adequate food supplies, two thirds of the world goes to bed hungry each day. Tells what the Food and Agriculture Organization of the United Nations is doing to alleviate the problem of world hunger.

WE ARE BLACK Series

Color LMH SRA-72

This set of filmstrips about blacks covers important aspects of black heritage-the history, the people and their pride. Includes the works of famous black poets, such as Langston Hughes and Margaret Walker. Also calls attention to the accomplishments of black leaders from Crispus Attucks to Dr. Martin Luther King, Jr.

F 6417 WE ARE BLACK
F 6418 BLACK VOICES
F 6419 IN THE GHETTO
F 6420 WORLD OF READING

AMERICAN HISTORICAL DOCUMENTS Series (R)

Color MH Jour-69

Each filmstrip in this series describes the forces that brought each document into being. Presents the important features of each document and points out the effects these documents have had on our present concern with human rights.

F 4935 MAYFLOWER COMPACT
F 4936 DECLARATION OF INDEPENDENCE
F 4937 NORTHWEST ORDINANCE
F 4938 CONSTITUTION
F 4939 EMANCIPATION PROCLAMATION
F 4940 DECLARATION OF HUMAN RIGHTS

AUSTRALIA AND NEW ZEALAND Series (RG)

Color MH EBE-72

Stresses the extremes of life "down under" as exemplified by bristling coastal cities and lonely sheep stations. Stresses the racial harmony and equality that exists between the Polynesian Maories and European-decended inhabitants.

F 6461 AUSTRALIA: THE ISLAND CONTINENT
F 6463 AUSTRALIANS
F 6464 NEW ZEALANDERS
F 6465 AUSTRALIA AND NEW ZEALAND: THE AGRICULTURAL ACHIEVEMENT

BIG EYE
F 4915

Color MH HRW-70

Deals with the destruction of property and peer groups pressure. Discusses values having to do with moral change, responsibility for other's welfare and responsibility for the consequences of one's behavior.

HISTORY OF DISSENT (R)
F 4911

Color MH WSP-69

Traces the history of dissent in America. Discusses Thoreau and other famous dissenters. Considers the rights of minorities and the majority. Describes the more recent protest movements that have taken place in the United States.

HIGH SCHOOL

PUERTO RICANS
F 6250

Color MH WSP-69

Points out that the migration of the Puerto Ricans to America was achieved mostly by airplane. Documents the tides of Puerto Rican migration and the many problems that beset them, such as the language barrier, differences in custom lack of education and job discrimination.

REVEREND MARTIN LUTHER KING, JR.
F 6148

Color LMH SVE-70

Presents the life and work of Reverend Martin Luther King, Jr. Explains his philosophy of nonviolence and his struggle against personal and racial injustice and against inequality. Traces the course taken by the civil rights movement and Dr. King's role in its acceleration.

THANK GOD IT'S FRIDAY! (RG)
F 5461

Color HA NASSP-71

Describes the feelings and thoughts of a new teacher as she faces her new job and her pupils. Shows how she can be helped to adjust to her new life, her professional friends and her new responsibilities.

UNITED NATIONS Series (G)
Color LMH DG-65

F 5764 UNITED NATIONS
Describes the structure and organization of the United Nations and its mission to help maintain world peace, develop friendly relations among nations, improve living conditions all over the world, promote human rights and freedom for all people and to assist in solving world problems.

F 5765 FOOD TO FEED THE WORLD
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F 6417 WE ARE BLACK
F 6418 BLACK VOICES
F 6419 IN THE GHETTO
F 6420 WORLD OF READING

AUDIOVISUAL MATERIALS-BIBLIOGRAPHY
ON HUMAN RIGHTS
SOUNDFILMS FOR
ELEMENTARY, MIDDLE AND HIGH SCHOOL

ELEMENTARY SCHOOL

ABOUT DINNERTIME S 5459
10 min. Color KE F Inc-72

A look at dinnertime as a pause for families to come together to share food and conservation.

THE AMERICAN EXPERIENCE: BECOMING AN AMERICAN S 12221
26 min. Color LMH BFA-75

Presents the experiences of three generations of American immigrant families to illustrate the process of change and assimilation which all immigrants faced. Reveals their feelings about becoming Americans, the problems and benefits brought by their ethnic background, and pride in their bicultural identity.

THE AMERICAN EXPERIENCE: OUR LIVING TRADITIONS S 6829
20 min. Color LMH BFA-75

Explores the diverstiy of customs, traditions and celebrations which is America's living legacy. Details the search of young Americans to rediscover their roots and revitalize their ethnic heritage.

THE AMERICAN EXPERIENCE: RELIGIOUS DIVESITY S 6836
17 min. Color LMH BFA-76

Through this film, we meet young people involved in seven of America's major religious groups enabling viewers to observe some of the differences and similarities that exist within America's religious diversity.

ANGEL AND BIG JOE S 12273
29 min. Color ELMHA LCA-75

Tells the compassionate story of Angel, a fifteen-year-old Mexican-American migrant worker, who faces the paingul dilemma experienced often by young people - that of deciding at a given moment whether one's responsibility is to others or to oneself.

ARTIC FISHERMAN IN WORLD TRADE S 5491
10 min. Color L

Stressing the importance of global interdependence to feeding the world's people, this film documents the fishing industry of northern Norway and the ultimate utilization of its products.

BI-CENTENNIAL: BILL OF RIGHTS S 6478
16 min. Color LMH BSBS-76

Presents the history of the medicine in America. Identifies several milestones in the progress of medical science, such as the first removal of an ovarian tumor, the investigation of the process of digestion, the discovery of anesthesia and the invention of surgical gloves. Also traces the growth of health care and shows hos this was contributed to the increased life span of Americans.

ELEMENTARY SCHOOL

BIG HENRY AND THE POLKA DOT KID S 12283
33 min. Color LMH LCA-76

Story of the parental love and friendship that develops when a ten-year-old orphan, Luke, comes to live with his aunt and uncle, a man who is more confortable expressing logic than emotions. Based on the story Luke Baldwin's Vow by Morley Callaghan.

BIG OR LITTLE S 464
9 min. Color KE SIF-69

Deals with a child's interpersonal relationships, focusing on the concept of comparative sizes. Points out that "big" people have a responsibility to help and take care of smaller people, and that "little" people can be helpful too. Stresses both individuality and common experiences.

BLUE DASHIKI: JEFFREY AND HIS CITY NEIGHBORS S 6380
14 min. Color EL EBE-69

Set in a commercial, urban neighborhood, this film traces the adventures of a young black boy who wants to earn money to buy the dashiki he has seen in a local African import shop.

BOY OF BOTSWANA S 6381
17 min. Color LM EBE-70

This film highlights the potential importance of Botswana's rich mineral resources. It illustrates the effects of geography and climate on Botswana's economy and on the life-style of its people, and fosters an understanding and appreciation of the values and traditions of African tribal society.

BOYHOOD OF GEORGE WASHINGTON CARVER S 6645
12 min. Color LM Cor-73

The curiosity, resourcefulness and creative skill of young George Washington Carver foretold of the greater adult he would become. From being a slave in Missouri, he became one of America's most honored scientists.

CITIES AND COMMUNICATION: KEEPING THE COMMUNITY INFORMED S 4693
8 min. Color EL McG-67

Deals with the major means of communication. Shows that activities for individuals, government, and business depend on communication systems to the extent that without them our modern ways of life would become largely impossible.

DAD AND ME — S 5740
10 min. — Color — LM — BFA-71

The story of a black family, living and working in a mixed, low-income apartment complex. Dan and Me makes the point that a warm family life and a loving father-son relationship are not the exclusive province of any racial stereotype.

DEVELOPING RESPONSIBILITY — S 4862
11 min. — Color — LM — Cor-70

Explains that almost everything is done for babies, but as children grow older, they are expected to do more and more things for themselves and eventually for others. Greater self-reliance is the mark of growth and maturation.

DIFFERENT PEOPLE-DIFFERENT VALUES — S 6804
14 min. — Color — LMH — BFA-77

Takes us to cultures around the world, showing that people's differences often depend on values they learn from many groups. The focus moves from national to regional, community, and family groups, finally resting on individuals. Viewers come to recognize that every person is different.

EARTH: MAN'S HOME — S 5436
10 min. — Color — LM — EBE-70

Explains that air, food, water, and a certain tempertature are essential to man's survival. Discusses the reasons why some areas of the earth's surface are more densely populated than others. Shows that man has adapted to his surroundings in different ways all over the world.

EGYPTIAN VILLAGERS — S 9179
14 min. — Color — L — F Inc-70

The story of Mustafa and his family, who live in a small agricultural village near the Nile. Shows how the fields, surrounding the village, are irrigated at night by large hand operated water wheels. Shows transition to more modern farming methods. Provides a detailed picture of the activities of various members of the family group, both young and old, throughout the day.

ELMER ELEPHANT — S 4978
8 min. — Color — KE — Disney-66

Emphasizes consideration for the feelings of others, with particular emphasis on those whose appearance differs from one's own.

ENERGY: A MATTER OF CHOICES — S 6357
22 min. — Color — LMH — EBE-73

Gives an overview of the energy sources we depend on. Surveys the attitudes and technological forces that are the basis for our patterns of energy consumption.

ELEMENTARY SCHOOL

EVAN'S CORNER			S 1770
21 min.	Color	EL	BFA-69

The story of Evan who lives in a two room flat with seven other members of his family. He longs for and gets a corner of a room as his very own. However, he soon learns that we cannot live alone in a "corner" but must be willing to live with and help others.

THE FABLE OF HE AND SHE			S 5763
10 Min.	Color	KELMHA	LCA-74

Clay animation executes the concept of sex stereotyping with humor and whimsey. Tells the tale of the "Hardibars" and "Mushamels" who discover that traditional male and female roles can indeed be discarded.

FAMILIES			S 4969
10 min.	Color	KE	Per-71

Stresses the interdependence of human beings everywhere. Develops concepts inherent in the concept of "the family of man." These include the ideas that families are essential to children, that older children and relatives should help raise younger children, that some family responsibilities are delegated to non-relatives and that each person is part of an "extended" family.

FAMILIES ARE DIFFERENT AND ALIKE			S 9952
14 min.	Color	LM	Cor-71

Explains that families are alike with respect to needs such as food, shelter, clothing and the need to cooperate and live together. Shows that families differ in size, background, the kinds of homes they live in, and other characteristics.

FAMILIES GET ANGRY			S 5274
9 min.	Color	LM	Oxf-72

Provides an insight into the frustrations that arise from family quarrels. Shows that many difficulties arise not because of lack of love, but because of other factors that bring pressure to bear on the family.

FAMILY OF THE BUSH: SON OF WARRIORS			S 6051
11 min.	Color	L	McG-71

Studies the life and customs of the African Masai tribe, which views the act of becoming a warrior as an integral part of manhood. Shows women and children at their daily tasks, young men watching and protecting the herds of cattle, which are vital to their existence and explains that the ancient tradition of warriordom developed as a response to their environmental conditions.

FAMILY OF THE CITY: ADVENTURE IN NAIROBI — S 6052
11 min. Color L McG-71

Shows that much of Africa exists as a huge urban center where life resembles that of any major city. Decribes the central business section of Nairobi and its influence on Africa.

FREDERICK DOUGLASS — S 5042
9 min. Color LM EBE-71

Identifies the contributions of Frederick Douglas, a runaway slave who fathered the black protest movement. He became known for his spellbinding orations on the terror and humiliation suffered by slaves. Later in life he became an adviser to presidents and a constant champion of freedom.

FRENCH FAMILY BRUNEL — S 9000
15 min. B&W LM McG-66

A realistic and appealing picture of a modern French family, seen in their normal day-to-day routine. The film reveals an interestingly different culture, as well as the fact that human feelings are universally common.

GABRIELLE AND SELENA — S 6733
17 min. Color KE BFA-77

Recreates the charming story of two eight-year-olds, Selena, a black girl, and her best friend Gabrielle, a white gril, who are tired of being themselves. Thinking that life might be more interesting if each lived in the other's house, they decide to change places one day. Based on a book by Peter Desbarats.

GIFTS — S 6494
19 min. Color LMH SEE-75

Tells how we have polluted our rivers, air, and lakes and what effects pollution has on people.

GOOD CITIZENS — S 4637
11 min. Color E EBE-67

The purposes of this film are to explain the standards and actions of good citizens, to explore responsible citizenship practices at home, at school and in the community, and to discover the importance of each individual's behavior relation to the welfare of our country.

GOOD FOR NOTHING S 4876
10 min. Color KE MLA-69

Designed to improve the self-image by showing that every individual is unique and that everyone can fit in somewhere and make some useful contributions. Presents the story of a dog who seems inept in his won estimation because of numerous unfortunate incidents, until he chases away a fox, thus saving the chikens.

HIROKO IKOKO S 2470
20 min. Color E Xer-70

The adventure of two young Japanese girls whose facination with fish takes them on a tour of parks and city streets until they find themselves lost. The story is one that might happen to children anywhere, and without words, the film is played against a background of Japanese scenes, life and culture.

HOUSE OF MAN: PART 2 - OUR CROWDED ENVIRONMENT S 5424
11 min. Color LM EBE-69

Discusses the problems that have resulted from the population explosion of the twenthieth century, including housing and food shortages, poverty, pollution, industrial waste and exploitation of matural resources.

HOW ABOUT IT? S 70
7 min. Color LM ACI-75

Children demonstrate how they can be involved in the fight against litter. This film offers no narration and no preaching, but the message about litter is clear.

HOW NATIONS WORK TOGETHER S 6070
14 min. Color LM Cor-71

Gives illustrations of activities that bring nations together. Among these are communication, construction projects, rescue operations, scientific projects, student exchanges, treaties and trade. The norman channels for this work between nations are the embassies and consulates.

HUNGRY WORLD (Science New Frontiers Series) S 6501
14 Min. Color LMH BFA-75

Even though several methods are being employed to increase food supply, should we consider changing our eating habits or give up some foods and try others? This film discusses the possibility that drastic adjustments are possible in order to help increase the world's food supply.

I'M FEELING ALONE S 5548
7 min. Color EL Chur-74

Presents children experiencing strong feelings of aloneness or personal insecurity. This film uses the word "alone" because children do not comprehend the terms "insecurity" or "rejection." The latter are the subject of the film rather than "loneliness."

INDIANS IN THE AMERICAS S 6734
20 min. Color LMH BFA-71

Examines many of the contributions of the North and South American Indian to American heritage and to the world.

ISRAELI BOY: LIFE ON A KIBBUTZ S 6269
17 min. Color LM EBE-73

Tells the story of Nir, a boy who was born and raised on a kibbutz. Illustrates communal life and the everyday activities with family and friends.

JACKIE ROBINSON S 2728
min. B&W LMH Ster-67

Describes Robinson's career as the first black major league baseball player. Shows a revealing insight into the nature of prejudice and antipathy in human relations.

JONAS SALK S 6062
20 min. Color LMH McG-68

Depicts the work of Jonas Salk in 1952 as he sought ways of combating polio which, at that time, was crippling thousands of children and killing many. Shows Dr. Salk as he works in his laboratory to find ways of eliminating other diseases.

LEE SUZUKI: HOME IN HAWAII S 6901
20 min. Color ELMH LCA-73

The melting pot of the Pacific is the setting for this story of a teenagr whose ingenuity enables his proud grandfather to retain his precious way of life. Lee Suzuki represents not only the rich racial mix of his unique state, but also its hope for the future.

LET THEM COME WITH RAIN S 12143
24 min. Color LMHA Jour-76

This is a story of Botswana - a bone-dry, land-locked country in Southen Africa. As the newly independent country begins its painful, early steps toward modern nationood, it must cope with the economic problems of unearthing its vast mineral wealth and the development of adequate water resources. As importantly, it must adapt its traditional family and tribal oriented culture to its desire for a modern society.

LET'S DISCUSS IT S 4452
5 min. Color LM McG-59

Shows how democratic procedures guarantee the rights of the individual and provide the best insurance for successful group operation.

LET'S HELP RECYCLE S 99
10 min. Color KELM ACI-72

A group of school children comes to a city council meeting to present a report on the need to stop waste and recycle materials. Each one has conducted a study of one aspect of the problem. The council is impressed, and promises to investigate recycling for the whole city.

LITTER MONSTER S 6672
16 min. Color LMHA A Hig-76

Dramatic sequences illustrate the ways in which litter destroys the beauty of our surroundings. Points out worthwhile projects to which funds might be allocated if the costly litter problem could be eliminated. Other sequences show what youngsters can do to encourage proper disposal of litter. Open-ended to stimulate class discussion.

MARTIN LUTHER KING. JR. S 5044
10 min. Color LM EBE-71

Examines his role as spokesman for millions of black people through his positive action programs, including peace marches and sit-ins, his fight for strong civil-rights legislation, and his direction of the Southern Christian Leadership Conference.

MARTIN LUTHER KING, JR. - FROM MONTGOMERY TO MEMPHIS S 1548
27 min. B&W LMH FA-69

Opens with the sequence describing Dr. Martin Luther King's courageous leadership in the struggle against bus segregation in Montgomery, Alabama. Influenced by his example, a mass movement developed to oppose the pervasive system of segregation in the South. Tells how the civil rights campaigns in Albany, Georgia and Birmingham, Alabama, and the massive march in Washington helped bring about meaningful civil rights legislation. The film ends with Dr. King's assassination in Memphis, Tennessee.

MIDEAST: LAND AND PEOPLE S 6827
21 min. Color LMHA BFA-77

Emphasizes the Mideast's cultural diversity and the powerful Islamic bond linking Arabs, Iranians, and Turks. It stresses an awareness of problems and opportunities faced today by Islamic cultures in rapid transition.

MIGUEL: UP FROM PUERTO RICO
15 min. Color LMHA S 9949
LCA-70

Portrays a close family relationship. Presents an inspiring lesson in resourcefulness and discusses the advantages of biculturalism. Compares life in a crowded industrial city with life in open country.

MINORITIES: FROM EUROPE
14 min. Color LMH S 6192
Cor-72

Explains that American culture reflects many nationalities owing to the fact that most people in North America have roots in other countries. Helps develop an understanding of the development of economic and political power.

MISS, MRS., OR MS. - WHAT'S IT ALL ABOUT?
25 min. Color LMHA S 12233
Carou-77

A special report for young people that shows how the term "Ms." has become an established part of our vocabulary and how women are becoming newsmakers rather than onlookers in our society. The stereotyping of traditional roles for boys and girls are discussed by news correspondents Sylvia Chase and Christopher Glenn.

MOONWALK
43 min. Color ELMHA S 2143
LCA-76

In July, 1969, the spaceship Apollo II began a voyage that culminated in man's first steps on the moon. There is virtually no aspect of that historic journey that does not appear in this unique documentary - from the spectacular blast-off footage achieved by over 200 cameras, to the astronauts in space and their landing in the lunar module, to the splashdown and return to earth.

NAVAJO GIRL
17 min. Color LMH S 6702
Xer-77

The hard realities of daily life on an Indian reservation are depicted in this film about 10-year-old Kathy and her happy, loving Navajo family.

PEOPLE ARE DIFFERENT AND ALIKE
11 min. Color L S 9540
Cor-67

It's easy to see differences among people - how they look, where they live, what they own. But people are more alike in the important ways: they need friendship and love, food and a place to live; they want an education, fun and happiness. Shows vividly that people are more alike than different.

PEOPLE: BRINGING LIFE TO THE CITY S 9160
13 min. Color LMH Jour-71

Examines the idea of an ethnic neighborhood and presents a variety of situations in which people act out parts of their own particular tradition. Examples presented are a Chinese New Year celebration, an ice-hockey game, a Mexican Christmas party, and a Black choir singing gospel music.

POLLUTION: AIR, LAND, WATER, NOISE S 6748
17 min. Color LMH POP-76

Depicts our water supply in danger of becoming poisoned and the air we breathe as being filled with noxious chemicals. It offers a challenge to those concerned and willing to cooperate in the search of workable solutions.

POPULATIONS S 6286
16 min. Color LMH Cent-72

Defines populations and investigates the social structure of various populations. Considers the factors that cause a given population to grow or decline. Discusses physical factors, natural controls, territoriality, over-crowding and alien species.

PROBLEMS OF CONSERVATION: OUR NATURAL RESOURCES S 6359
11 min. Color LMH EBE-70

Identifies those natural resources which are in danger of depletion or destruction by man; discusses man's reliance on natural resources and his simultaneous misuse of them.

RECYCLING OUR RESOURCES S 5486
10 min. Color LM Oxf-73

Showing the awesome rate at which resources are consumed in a modern technological society, this film illustrates the importance of conservation and recycling. Included, are methods of salvaging glass, metal and paper. A "Hydropulper" shows how waste materials can be separated into useful resources.

RICE FARMERS IN THAILAND S 9198
19 min. Color LMH F Inc-69

The story of Payong, a rice farmer and mayor of a small village, who has built a water pump to flood his land so that he can plant two successive crops of rice, while other villagers wait for the rainy season. He urges the villagers to irrigate their lands, even as he is doing, and thus increase their harvest. Shows traditional ceremonies in which the King blesses the rice at the beginning of the planting season and those in which the Buddhist priests bless the crops when the first harvest comes in. Contrasts old ways with the new.

ELEMENTARY SCHOOL

RIGHT ON/BE FREE S 6535
13 min. Color LMHA F Fair-71

The strong sense of identity of the Black American artist, as well as the black mood and temperament, is expressed in music, poetry, painting and dance.

SENSE OF RESPONSIBILITY S 5256
4 min. Color ELM BFA-72

Raises questions about individual responsibility and stresses the wide ranging ill-effects that can result from a seemingly small act of irresponsibility.

SEPARATE BUT EQUAL S 5046
8 min. Color LM EBE-71

Shows how inequality and segregation were maintained by vote fraud, violence, "Jim Crow" laws and groups such as the Ku Klux Klan in the post-Civil War period. Discusses the impact of the Plessy vs. Ferguson case that introduced the "separate but equal" doctrine into law.

SHOPPING BAG LADY: LEARNING TO BE HUMAN S 6911
20 min. Color ELMHA LCA-75

Story of a fourteen-year-old girl, Emily, who is insensitive to the older persons around her. Through an encounter with an old "shopping bag lady," Emily learns sympathy and love for the elderly.

SKATING RINK S 12311
29 min. Color ELMHA LCA-76

Dramatizes the problems of a teenage boy which stem from lack of self-confidence and the inability to express his real feelings. Describes the positive effects of emotional support from others.

SPECIAL KIND OF MORNING S 2337
27 min. Color KE Pa Br-72

The story of two young girls, one white and one black, who visit a zoo in the early morning hours when no one else is there, stresses their companionship and friendship, their mutual joys and sorrows. The only sound accompaniment is a musical score by Robert Wykes.

SQUARE PEGS-ROUND HOLES S 5414
7 min. Color LMH F Fair-75

This animated film is based on the original story by Phyllis Harvey. It is an episode in the life of a cube who eventually finds his own unique way of life in a world of shapes.

TWO FAMILIES: AFRICAN AND AMERICAN S 6914
20 min. Color ELMH LCA-74

Depicts two family structures, one in Central West Africa and one in New York City, and explores what may account for their differences.

URBAN ECOLOGY: GARBAGE DISPOSAL S 5501
7 min. Color LM BFA-71

Our desire for more and newer things results in the accumulation of too much trash. To erase unsightly blemishes from the landscape, we must constantly look for ways to reduce the total amount of trash.

WATER POLLUTION: A FIRST FILM S 5502
8 min. Color LM BFA-71

Sources of pollution appear as we follow a stream from its origins to its end. Individuals as well as groups can help clean up our water sources.

WHAT IS A CITY? S 4772
11 min. Color ELM Cor-72

Explains that a city is more than tall buildings and busy streets - it is chiefly people living and working together. Discusses the factors that contribute to urban growth and those which tend to inhibit growth and development, such a pollution, congestion and poverty.

WHAT IS A FAMILY? S 5453
7 min. Color K McG-75

Through animated drawings, real images, and puppets, this film compares and contrasts. The sound track uses children's own questions.

WHY WE HAVE ELECTIONS: THE KINGS OF SNARK S 998
9 min. Color LM LCA-72

This colorful, animated film whimsically speculates about how the concept of elections might have evolved.

WHY WE HAVE TAXES: THE TOWN THAT HAD NO POLICEMAN S 5785
8 min. Color KEL LCA-70

This animated story of a town that needed a policeman to catch a thief introduces the basic concept of taxation. Concludes with examples of modern services paid for by taxes.

ELEMENTARY SCHOOL

STRIP MINE TRIP S 4036
11 min. Color LMH Chur-72

This film provides raw visual data on the effect of strip mining for coal as practiced in the United States today. It raises questions as to what our policy should be when protection of land conflicts with the need to obtain fuel to meet our energy world.

THAT'S ME S 5339
8 min. Color KE HM-75

In a breathless manner, the film reels off a list of what makes each of us alike and at the same time unique.

THEY S 6386
16 min. Color ELMHA Cent-72

Film examines human society in microcosm. Deals with sensitive topics ranging from prejudice to high school cliques. Suggests alternatives to society as it is constituted now.

THOMAS ALVA EDISON S 2683
30 min. B&W LMH McG-63

Story of the life and contributions of Thomas Alva Edison toward modern living, particularly in the field of electricity.

TO ALL THE WORLD'S CHILDREN S 2451
32 min. Color LMH Unicef-75

This film, condensed from an ABC-TV broadcast, focuses on the lives of three children from Kenya, Paraguay and Ceylon, examining their common need for UNICEF's help to improve their health and education. The camera also reveals the diverse music, dance, games, and pageantry of each country.

TOO MANY PEOPLE S 477
8 min. Color LM ACI-73

The problem of population is shown in terms that a child can understand. With children as symbols for adults, growth is shown when one pair has four children, who in turn each have four children and so on. The results are seen in traffic, litter and pollution.

TWO BOYS OF ETHIOPIA S 6384
20 min. Color LM EBE-71

Compares the lives of two boys living in Ethiopia - Girma who lives with his family on the outskirts of Addis Ababa and Thehanhe, growing up in the mountainous Gondar region.

WOMEN'S PREJUDICE FILM S 6607
18 min. Color LMHA Sand-76

A semi-documentary consideration of life styles of women which destroys many of the myths and cliches concerning women's employment.

WORK PREJUDICE FILM S 6605
12 min. Color LMHA Sand-76

A factual investigation of the stereotypes and attitudes of work. Uses both documentation and humor to motivate young persons to work.

WORLD AROUND US S 2941
25 min. Color LMH McG-70

Describes an ecosystem and its importance. Shows how life is dependent upon other forms of life immediately surrounding it. Explains that man is the only form of life capable of changing his enviornment and the ecosystems around him. Indicates the effects this may have on future generations.

YOUR SELF-IMAGE S 4959
8 min. Color KE ECI-71

Deals with the individual's confidence in himself. James is continually experiencing rejection by other children. One day he opens a closet door and comes face to face with Mirror-Man whose mission is to tell people how to develop a self-image. He helps James in a dramatic way.

ABRAHAM LINCOLN AND THE EMANCIPATION PROVLAMATION S 2322
20 min. Color MH AEF-70

Examines the dilemma that confronted Lincoln over the issue of Negro slavery. Tells how Lincoln's personal abhorrence of slavery conflicted with his deep sense of duty to uphold the Constitution and leads the viewer to the question: "If you were the President of the United States, what would you have done?"

AL STACEY HAYES S 2327
28 min. Color MH Jason-70

Deals with a young black man's experiences, insights and observations of life in the black community of a town in Mississippi, the effects of racism on the black community and his efforts to change things. Discusses voting registration, the black caste system, and religion. Raises many questions.

ALBERT EINSTEIN S 6512
16 min. Color MH McG-70

Examines the life of Albert Einstein showing that he spent most of his life reading, studying, developing and testing hypotheses.

AFRICAN DROUGHT! CHANGING NOMADIC CULTURES S 12097
31 min. Color MH Xer-75

Illustrates the stark human tragedy in the Republic of Niger resulting from six years of drought. Hundreds of thousands of people and their herds have died of starvation. Explains the steps that are being taken to alleviate the present situation and the long range planning which hopefully will prevent or reduce the effects of similar droughts.

AM I WIFE OR MOTHER...OR ME? S 12271
31 min. Color MHA LCA-75

Both husband's and wife's viewpoints are portrayed with understanding in this story of a woman determined to establish her own identity.

THE AMERICAN EXPERIENCE: BECOMING AN AMERICAN S 12221
26 min. Color LMH BFA-75

Presents the experiences of three generations of American immigrant families to illustrate the process of change and assimilation which all immigrants faced. Reveals their feelings about becoming Americans, the problems and benefits brought by their ethnic background, and pride in their bicultural identity.

MIDDLE SCHOOL

THE AMERICAN EXPERIENCE: OUR LIVING TRADITIONS S 6829
20 min Color LMH BFA-75

Explores the diversity of customs, traditions and celebrations which is America's living legacy. Details the search of young Americans to rediscover their roots and revitalize their ethnic heritage.

THE AMERICAN EXPERIENCE: RELIGIOUS DIVERSITY S 6835
17 min. Color LMH BFA-76

Through this film, we meet young people involved in seven of America's major religious groups enabling viewers to observe some of the differences and similarities that exist within America's religious diversity.

THE AMERICAN PARADE: F.D.R. - THE MAN WHO CHANGED AMERICA S 12224
31 min. Color MHA BFA-76

Depicts the natural sense of leadership and charismatic quality which Franklin Delano Roosevelt possessed. Shows how he was able to use these qualities during a time when America lacked direction and vitality. Also traces the steps Roosevelt took to create a larger federal bureaucracy than had ever existed. Henry Fonda narrates.

AMERICAN PARADE: THE 34th STAR S 12231
32 min. Color MHA BFA-75

The film portrays the Simpson Family who represent an American generation that settled Kansas Territory. Through the perspectives of an individual family, the broader economic, political and social issues of the day emerge, including the land-related conflicts which resulted in the Missouri Compromise, the Civil War, and the enmity between the cattlemen and the farmers.

THE AMERICAN PARADE: WITH ALL DELIBERATE SPEED S 12232
32 min. Color MHA BFA-76

Dramatizes the courage and suffering of two individual Americans who stood for what they believed was right in the years before the 1954 Supreme Court decision. The Brown vs. Topeka decision ordered integration "with all deliberate speed."

AMISH: A PEOPLE OF PRESERVATION S 12241
28 min. Color MH EBE-76

Describes the life of The Old Order Amish of Lancaster County, Pennsylvania, whose simplicity, humility and fear of pride resist progress of the modern world.

ANDREW CARNEGIE: THE GOSPEL OF WEALTH S 12272
31 min. Color MHA LCA-74

A drama which provides both a fascinating portrait of the legendary tycoon and a remarkable insight into the power games of big business.

ANGEL AND BIG JOE S 12273
29 min. Color ELMHA LCA-75

Tells the compassionate story of Angel, a 15-year-old Mexican-American migrant worker, who faces the painful dilemma experienced often by young people - that of deciding at a given moment whether one's responsibility is to others or to oneself.

ARAB ISRAELI CONFLICT S 6407
20 min. Color MH Atlan-75

An impartial analysis of the basic political and territorial problems between the Arabs and the Israelis. Presents the positions of the opposing forces, provides historical perspective, outlines trouble spots and possible solutions. Covers the Yom Kippur 1973 War.

BICENTENNIAL: BILL OF HEALTH S 6478
16 min. Color LMH BCBS-76

Presents the history of medicine in America. Identifies several milestones in the progress of medical science, such as the first removal of an ovarian tumor, the investigation of the process of digestion, the discovery of anesthesia and the invention of surgical gloves. Also traces the growth of health care and shows how this has contributed to the increased life span of Americans.

BIG HENRY AND THE POLKA DOT KID S 12283
33 min. Color LM LCA-76

Story of the parental love and friendship that develops when a 10-year-old orphan, Luke, comes to live with his aunt and uncle, a man who is more comfortable expressing logic than emotions. Based on the story "Luke Baldwin's Vow" by Morley Callaghan.

THE BILL OF RIGHTS IN ACTION: CAPITAL PUNISHMENT S 6769
22 min. Color MHA BFA-76

Does capital punishment comprise a cruel and unusal punishment under the 8th Amendment to the Constitution? Is it an effective deterrent against crime? Is the concept of retribution a desirable aspect of our legal system? These and other questions are argued in depth by lawyers in the sentencing phase of a trial involving a convicted murderer. Film is left open-ended. Viewers are asked whether they think the death penalty should be applied in this case.

BILL OF RIGHTS IN ACTION: DE FACTO SEGREGATION S 6097
23 min. Color MH BFA-72

Describes the difficulties that arise when a city has substantially segregated neighborhoods. One is the cleavage that can develop over a bussing plan intended to desegrate schools. The differences of opinion often have to do with cost and the integrity of the neighborhood school.

BILL OF RIGHTS IN ACTION: DUE PROCESS OF LAW S 2385
23 min. Color MH BFA-71

Examines due process of law which is guaranteed by the Fifth Amendment to the Constitution. When should due process, which is time consuming, give way to summary punishments in order to avoid the immediate threat of voilence and anarchy? This question is argued by lawyers in a hearing on the re-instatement of a suspended student.

BILL OF RIGHTS IN ACTION: EQUAL OPPORTUNITY S 8365
20 min. Color MH BFA-70

This is an open-ended film dealing with the problem of achieving economic equality between the races. To illustrate the problem the film portrays a situation in which a black factory worker is promoted over a white man, even though the white man has seniority. The case is argued in depth before an arbiter, leaving to the viewer the opportunity to decide the issue.

BILL OF RIGHTS IN ACTION: FREEDOM OF THE PRESS S 1294
22 min. Color MH BFA-73

This film, based on the First Amendment to the Constitution, explores the sensitive issue of a news reporter's claim that it is his right to protect the name of a source providing news information. Can he do this when involved in a criminal case and is asked to reveal this information? Final answer is left to the viewer.

BILL OF RIGHTS IN ACTION: THE PRIVILEGE AGAINST SELF INCRIMINATION S 2418
23 min. Color MH BFA-72

Discusses the Fifth Amendment privilege against self-incrimination which protects the accused against forced confessions and against over-zealous enforcement of laws that reflect the hysteria of the moment. Describes the effect of advanced technologies on thought and speech crimes.

MIDDLE SCHOOL

BLACK HAS ALWAYS BEEN BEAUTIFUL S 6498
17 min. B&W MH Ind U-71

Poet Nikki Giovanni, singer Lena Horne, Bibi Amina Baraka, and other black women discuss the role of black women in contemporary society and the problems they confront. Topics discussed include the relationship of black women to black men, black women to white society, and black women to the liberation struggle.

BOY OF BOTSWANA S 6381
17 min. Color LM EBE-70

This film highlights the potential importance of Botswana's rich mineral resources. It illustrates the effects of geography and climate on Botswana's economy and on the life-style of its people, and fosters an understanding and appreciation of the values and traditions of African tribal society.

BOYHOOD OF GEORGE WASHINGTON CARVER S 6645
12 min. Color LM Cor-73

The curiosity, resourcefulness and creative skill of young George Washington Carver fortold of the greater adult he would become. From being a slave in Missouri, he became one of America's most honored scientists.

BREAKING OUT OF THE DOLL'S HOUSE S 2141
38 min. Color MHA LCA-75

The film version of Henrik Ibsen's play, in which we see a typically sheltered young wife conditioned by the customs of her era, totally dependent, yet revealing beneath the child-like behavior a hint of the substance that will lead to her climatic decision.

BRIAN'S SONG, Part 1 S 2394
BRIAN'S SONG, Part 2 S 2395
BRIAN'S SONG, Part 3 S 2396
75 min. Color LMHA LCA-71

The story of the remarkable friendship between Brian Piccolo and Gale Sayers, Chicago Bears teammates. The story begins at the Bear's training camp in 1965 and ends with Brian's death from cancer at age 26. This highly acclaimed film stresses interracial harmony.

CAPITALISM AND COMMUNISM: A COMPARISON S 12222
25 min. Color MH BFA-76

A comparison of communism at work in a town in Yugoslavia and capitalism in a comparable town in the United States helps provide insights into the strenghts and weaknesses of each system.

CHICANO S 2387
23 min. Color MH BFA-71

Explores manifestations of bias, oppression and discrimination which affect the Mexican-American. Presents the goals of the Chicano movement and the various organizations which represent the Mexican-American community.

CHINESE AMERICAN: THE EARLY IMMIGRANTS S 6305
20 min. Color MH Handel-73

Outlines the history of the first Chinese to come to the United States, their role in the gold rush, the building of the transcontinental railroad, their savage persecution and eventually their unjust exclusion.

CHINESE AMERICAN: THE 20th CENTURY S 6306
20 min. Color MH Handel-75

Details the development of San Francisco's Chinatown following the earthquake. President Nixon's visit to China is highlighted. Interviews with a Chinese American student, a banker and a judge are included. The unique position and problems of the Chinese American who finds himself on the crossroads of two political systems is discussed.

CITIES IN CRISIS: WHAT'S HAPPENING? S 9787
22 min. Color MH UEVA-68

Designed to stimulate meaningful classroom discussion on the plight of the megalopolis. Footage includes montage of speeding automobiles, house-smashing bulldozers, besmogged air, glassy-eyed pedestrian, ghetto children, dragstrip driving and huge mansions.

CITIZEN HAROLD S 5760
8 min. Color MHA LCA-72

A cartoon about a man who tries to get through all the red-tape of government - and fails.

CITY GOVERNMENT IN THE UNITED STATES S 6770
20 min. Color MHA BFA-76

Introduces the two forms of city government which predominate in America today: City manager and mayoral-council. Presents advantages and disadvantages of each form of government.

CIVIL RIGHTS MOVEMENT: HISTORIC ROOTS S 6760
18 min. Color MHA McNeil-77

Traces the genesis of the civil rights movement, reviews the history of slavery in America, highlights some of the origins and developments of 19th century American abolitionalism, examines the work and impact of lending abolitionists, outlines some of the effects of the Civil War upon the civil rights movement and covers Lincoln's role, ending with the Emancipation Proclamation.

CIVIL WAR: THE ANGUISH OF EMANCIPATION S 12284
29 min. Color MHA LCA-72

A dramatic reenactment of the issuing of the Emancipation Proclamation provides a penetrating view of Lincoln and an insight into the complexities of presidential decision making.

CIVIL WAR: PROMISE OF RECONSTRUCTION S 2144
38 min. Color MHA LCA-72

The Gideonite missionaries at Port Royal, S.C., tried to turn seven thousand abandoned slaves into a profit-oriented community, through education and the free enterprise system. By bad management, profiteering and outside pressures, the experiment failed, and the promise of self-sufficiency to the former slaves collapsed for several generations to come.

CONSTITUTION S 9015
21 min. Color M McG-68

Takes the viewer behind the scenes of the Constitutional Covention of 1785 where the Constitution of the United States was drawn up. Describes the major compromises the delegates had to make in order to write a Constitution that was workable and fair to all states. Describes, also, the attitudes of the people and the problems that made ratification difficult.

THE CONSTITUTION: THE COMPROMISE THAT MADE A NATION S 12276
28 min. Coloe MHA LCA-75

Dramatizes the struggle the newly-independent American colonies faced in devising a form of government which would provide a strong union as well as protect individual freedoms.

COSMOPOLIS
Part 1-30 min. Color MH S 12013
Part 2-22 min. Color MH S 12014
McG-75

These films explore possible solutions to the major problems of our cities and consider what the city of 2000 A.D. might be like.

CRY RIOT S 12082
29 min. Color MH NGS-75

Relates how Parliament's passage of the Stamp Act aroused people of Boston and led to mob action.

MIDDLE SCHOOL

DAD AND ME S 5740
10 min. Color LM BFA-71

The story of a black family, living and working in a mixed, low-income apartment complex. Dad and Me makes the point that a warm family life and a loving father-son relationship are not the exclusive province of any racial stereotype.

DECLARATION OF INDEPENDENCE S 9016
27 min. Color M McG-68

Describes the conditions leading up to the creation of this great document and shows the shared relationship that existed between England and America. Presents the major personalities who contributed to the writing of the Declaration of Independence.

DEVELOPING RESPONSIBILITY S 4862
11 min. Color LM Cor-70

Explains that almost everything is done for babies, but as children grow older, they are expected to do more and more things for themselves and eventually for others. Greater self-reliance is the mark of growth and maturation.

DIFFERENT KIND OF NEIGHBORHOOD S 6008
22 min. Color M UEVA-73

Examines the conflicts confronting a fourteen-year-old boy who moves from a tenement to a housing project. Provides insights into social and psychological aspects of urban renewal.

DIFFERENT PEOPLE - DIFFERENT VALUES S 6804
14 min. Color LMH BFA-77

Takes us to cultures around the world, showing that people's differences often depend on values they learn from many groups. The focus moves from national to regional, community, and family groups, finally resting on individuals. Viewers come to recognize that every person is different.

DISCOVERING LANGUAGE: HOW ENGLISH CHANGED IN AMERICA S 5410
11 min. Color MH Cor-73

This film shows how the early colonists added Indian, French, Dutch and Spanish words to their English language and how new phrases developed along with new lifestyles in America.

DOES ANYBODY NEED ME ANYMORE? S 2142
38 min. Color MH LCA-75

The children are grown and she feels barely needed, but her simple hard working husband can't understand it.

EARLY MAN IN NORTH AMERICA S 6402
13 min. Color MH F Inc-72

Describes the complex Indian cultures which flourished in the pre-Columbian period.

EARTH BENEATH THE SEA S 12121
28 min. Color MH McG-76

Demonstrates several of the techniques which are employed to study the natural history of the ocean bottom and briefly shows how data thus collected are interpreted and put to use.

EARTH: MAN'S HOME S 5436
10 min. Color LM EBE-70

Explains that air, food, water, and a certain temperature are essential to man's survival. Discusses the reasons why some areas of the earth's surface are more densely populated that others. Shows that man has adapted to his surroundings in different ways all over the world.

EARTH RESOURCES TECHNOLOGY SATELLITE S 5602
6 min. Color MH Dbldy-76

Demonstrates how space technology can now explore some of the Earth's important resources and the continuing changes in the geography of our globe.

ECHO OF ANGER, ECOLOGY - MAN vs. LAND S 2096
52 min. Color MH Xer-75

This film was produced in the coal mining Appalachian region of West Virginia, Kentucky and Ohio and shows the struggle that is going on between strip miners and groups opposed to their methods. It reflects the attitudes of the people most immediately affected by the controversy. Poses basic questions regarding the need for energy, corporate responsibility, government regulation, and man's environment.

ELECTIONS IN THE UNITED STATES S 6806
17 min. Color MHA BFA-76

How was the right to vote originally conceived? How has it changed during American history. How are our voting choices determined? How can our involvement in government extend beyond voting? This film will help to answer these questions.

MIDDLE SCHOOL

THE ENDLESS SEA S 12316
29 min. Color MHA LCA-73

Sailing the oceanographic vessel, CSS Hudson, we descend into the beautiful, infinite world of the deep, exploring its soaring mountians, and lovely pastures of plankton. We emerge with a rapture clouded by concern in the event that man does not conserve this rich resource.

ENERGY: A MATTER OF CHOICES S 6357
22 min. Color LMH EBE-73

Gives an overview of the energy sources we depend on. Surveys the attitudes and technological forces that are the basis for our patterns of energy consumption.

ENERGY: LESS IS MORE S 6193
18 min. Color MH Chur-75

An investigation of the need for slowing the growth of energy consumption and ways in which this can be done.

ENERGY: NEW SOURCES S 6194
20 min. Color MH Chur-75

This film explores the potential and limits of new technologies including solar, fusion and geothermal. An argument for developing a variety of options.

ENERGY: THE DILEMMA S 6195
20 min. Color MH Chur-75

This film discovers energy growth patterns, past, present, and future. It explores problems of supply and demand, depletion of fossil fuels, our dependency, and economic and social problems.

ENERGY: THE NUCLEAR ALTERNATIVE S 6399
20 min. Color MH Chur-74

Deals with the nuclear power program as a controversy. There is a brief survey of the nuclear plan building program and an explanation of how a reactor powers a turbogenerator to make electricity. Thereafter, the film explores operational problems and hazards.

ENERGY FOR THE FUTURE S 6629
18 min. Color MH EBE-76

Establishes the need for diverse sources of energy to supplement and eventually to replace fossil fuels. Also, examines energy alternatives for the future.

MIDDLE SCHOOL

EQUALITY UNDER LAW: CALIFORNIA FAIR HOUSING CASES S 9857
20 min. Color MH EBE-69

Reviews the turmoil of 1964 election in California when the people were asked to vote on an amendment that would nullify the enforcement of open housing laws. Excerpts from the majority opinion underscore the conflict between human rights and property rights.

EQUALLY FREE S 12086
21 min. Color MH NGS-75

Shows the philosophical and practical implications of slavery debated from tavern to committee room. Shows a compromise being reached at the Continental Congress.

THE FABLE OF HE AND SHE S 5763
10 min. Color KELMHA LCA-74

Clay animation executes the concept of sex stereotyping with humor and whimsey. Tells tale of the "Hardibars" and "Mushamels" who discover that traditional male and female roles can indeed be discarded.

FAMILIES ARE DIFFERENT AND ALIKE S 9952
14 min. Color LM Cor-71

Explains that families are alike with respect to needs such as food, shelter, clothing and the need to cooperate and live together. Shows that families differ in size, background, the kinds of homes they live in, and other characteristics.

FAMILIES GET ANGRY S 5274
9 min. Color LM Oxf-72

Provides an insight into the frustrations that arise from family quarrels. Shows that many difficulties arise not because of a lack of love, but because of other factors that bring pressure to bear on the family.

FAMILY OF THE ISLAND: HER NAME IS WASAMATHA S 6517
12 min. Color MH McG-76

Wasamatha, a 10-year-old girl growing up in the Fiji Islands, learns an important lesson in responsibility in this film about a family living on an island.

FELIPA, NORTH OF THE BORDER S 6444
20 min. Color MH LCA-70

A young bilingual Mexican girl of immigrant parents gets some early experience when she volunteers to help her uncle learn English.

MIDDLE SCHOOL

FOR YOU, MR. BELL S 6453
19 min. Color MH LCA-73

Highlights how Alexander Graham Bell exhibited, in both his personal life and his work, an exuberant, inquirying approach to life, and shows the range of his genius.

FREDERICK DOUGLASS S 5042
9 min. Color LM EBE-71

Identifies the contributions of Frederick Douglass, a runaway slave who fathered the black protest movement. He became known for his spellbinding orations on the terror and humiliation suffered by slaves. Later in life he became an adviser to presidents and a constant champion of freedom.

FREE TO BE: YOU AND ME S 2134
42 min. Color MHA McG-74

Assembled from the original Emmy-Award winning TV special, film emphasizes freedom of spirit and the importance of making life choices based on individual desire.

FREE TO CHOOSE S 6625
16 min. Color MHA F Fair-74

This film reminds us that people, regardless of sex, are able in many skills and should not be discouraged from pursuing them because of stereotyped roles of the past.

FREEDOM TO SPEAK S 2651
23 min. Color MH EBE-67

Presents a case study in the controversial area of individual liberty. It is based on the case of Feiner vs. New York (1951), involving the basic freedom of expression. Film is open-ended, to encourage student inquiry and class discussion.

FRENCH FAMILY BRUNEL S 9000
15 min. B&W LM McG-66

A realistic and appealing picture of a modern French family, seen in their normal day-to-day routine. The film reveals an interestingly different culture, as well as the fact that human feelings are universally common.

GEORGE WASHINGTON CARVER S 4641
11 min. B&W MH BFA-67

Using historic footage of Dr. Carver at work in his laboratory during the early 1930's, this film traces the life of this great American scientist who was born a slave in 1864. Cotton, the foundation of an agricultural South, was already declining because cotton gave nothing back to the land on which it fed. Then came "Boll Weevil!" This migrant insect from Mexico threathened cotton production even more. A farming revolution was needed to save the economy of the South. Dr. Carver experimented ceaselessly until he discovered that the peanut plant would enrich the starved land.

GERONIMO JONES S 9946
21 min. Color MH LCA-70

Describes the feelings of an Indian boy who sees himself stereotyped. He is torn between his heritage and the modern world. His feelings are brought to a climax when he trades a treasured Apache medallion for a television set on which he and his grandfather see the Indians portrayed as "bad" and "uncivilized."

GIFTS S 6494
19 min. Color LMH SEE-75

Tell how we have polluted our rivers, air and lakes and what effects pollution has on people.

GREAT DEPRESSION, THE S 12225
32 min. Color MHA BFA-76

Reveals something about the values and the psychology behind the Great Depression. Gives young viewers new insights into what the 1930's meant to the average American.

GUIDANCE FOR THE SEVENTIES: SELF-ESTEEM S 6102
18 min. Color MH BFA-71

Stresses the importance of building good feelings about ourselves because self-esteem is a basic quality of an effective human being. Explains "self-image" by showing young people at a seminar where they model their self-image in clay and discuss and evaluate the figures.

GUIDANCE FOR THE SEVENTIES: WHO'S RESPONSIBLE? S 6103
19 min. Color MHA BFA-71

Explains that individuals often place the responsibility for what they do outside of themselves. There is a need for correcting our own errors and re-inforcing our successes by taking credit for what we do well. The message of the film is "I am the cause of my own effects."

HARMONY S 5477
8 min. Color MH Wom-75

A witty animated film that describes a few of the ways men and women take on sex roles to help them achieve "harmony."

MIDDLE SCHOOL

HERITAGE IN BLACK S 2757
27 min. Color MH EBE-69

Presents a very thorough review of the history and contributions of blacks in the United States. Sweeps from the American Revolution and the first rebel casuality, a black sailor, to the civil rights movement and the dream of Dr. Martin Luther King. Makes use of numerous new photographic techniques to make this a fast moving and highly effective presentation.

HERITAGE OF THE NEGRO S 2717
30 min B&W MH Ind U-68

Explores heritage of Blacks through examination of civilization and achievement of ancient Africa and their significance to the Black American today. Explores the art, sculpture, and pageantry which today reflect the old cultures.

HITLER: ANATOMY OF A DICTATORSHIP S 2955
23 min. B&W MH LCA-71

A chronological and realistic approach to the story of Nazism and Hitler's rise to power. Describes Germany as a nation depressed morally and economically and looking for a leader offering simple solutions and a glorious future. Covers Hitler's career to the end of World War II.

HOUSE OF MAN: Part 2 - OUR CROWDED ENVIRONMENT S 5424
11 min. Color LM EBE-69

Discusses the problems that have resulted from the population explosion of the twentieth century, including housing and food shortages, poverty, pollution, industrial waste and exploitation of natural resources.

HOUSE THAT JACK BUILT S 5055
9 min. Color MHA LCA-67

Deals with modern man's quest to improve the quality of life and add variety in a world where conformity rules. The main character in this film is caught up in the jet-set-rat race when he becomes richer and more powerful than his neighbors.

HOW ABOUT IT? S-70
7 min. Color LM ACI-75

Children demonstrate how they can be involved in the fight against litter. This film offers no narration and no preaching, but the message about litter is clear.

HOW MANY EVES? S 6918
15 min. Color MHA WK-79

Tells the story of Eve Parada and her confrontation with an employer who has accepted women only in the traditional roles of wife, mother, daughter or sweetheart-personal, supportive relationships.

HOW NATIONS WORK TOGETHER S 6070
14 min. Color LM Cor-71

Gives illustrations of activities that bring nations together. Among these are communications, construction projects, rescue operations, scientific projects, student exchanges, treaties and trade. The normal channels for this work between nations are the embassies and consulates.

HUNGRY WORLD (Science New Frontiers Series) S 6501
14 min. Color LMH BFA-75

Even though several methods are being employed to increase food supply, should we consider changing our eating habits or give up some foods and try others? Film discusses the possibility that drastic adjustments are possible in order to help increase the world's food supply.

"I HAVE A DREAM...": THE LIFE OF MARTIN LUTHER KING S 1549
28 min. B&W MHA BFA-69

Uses actual news film footage to explore the story of the life of this dedicated man and the forces that brought him to the leadership of his people. Portrays the civil rights movement of the 1950's and the 1960's and helps develop an understanding of Dr. King's philosophies and ideas.

I'M GOING TO BE THE LION'S HEAD S 6335
18 min. Color M Xer-75

Tells about Victor Wong, an American-born Chinese boy in San Francisco's Chinatown, and his part in the pageantry of the 2,000-year-old Lion Dance ritual.

IMMIGRANT EXPERIENCE: THE LONG, LONG JOURNEY S 2816
30 min. Color MH LCA-72

This is the story of the American dream and the American reality as it was lived by one immigrant family who came to the United States in 1907 from Poland. Describes their efforts to adjust to the new and bewildering lifestyle and their efforts to survive. Shows how their dreams of a lifetime are just now being realized through their grand-children.

INDIAN EXPERIENCE, THE-AFTER 1500 A.D. S 6922
18 min. Color M Jour-76

The coming of the Europeans to the New World brought great changes to the lives of the Indian. This film discusses some of the people and the events of this period.

MIDDLE SCHOOL

INDIAN ORIGINS - THE FIRST 50,000 YEARS S 6921
18 min. Color M Jour-76

There have been human beings on the North American continent for thousands of years. Scientific evidence, actual human remains dated scientifically, tell us this is so. Who were these people? Were they the ancestors of the American Indians? How did they get here? Why did they come? This film shows how archeologists and other scientists have tried to answer these questions.

INDIANS IN THE AMERICAS S 6734
20 min. Color LMH BFA-71

Examines many of the contributions of the North and South American Indian to American heritage and to the world.

ISRAEL: ITS HISTORY AND PEOPLE S 6410
17 min. Color MH Atlan-75

Produced after the 1973 war, film presents a balanced and objective view of Israel.

ISRAELI BOY: LIFE ON A KIBBUTZ S 6269
17 min. Color LM EBE-73

Tells the story of Nir, a boy who was born and raised on a kibbutz. Illustrates communal life and the everyday activities with family and friends.

JACKIE ROBINSON S 2728
27 min. B&W LMH Ster-67

Describes Robinson's career as the first black major league baseball player. Shows a revealing insight into the nature of prejudice and antipathy in human relations.

JONAS SALK S 6062
20 min. Color LMH McG-68

Depicts the work of Jonas Salk in 1952 as he sought ways of combating polio which, at that time, was crippling thousands of children and killing many. Shows Dr. Salk as he works in his laboratory to find ways of eliminating other diseases.

LADY IN LINCOLN MEMORIAL S 9991
19 min. Color MHA NYT-71

Traces Marian Anderson's career from childhood to her early singing days in churches and small concert halls, through her triumphant concert tours of Europe and America, to her historic performance at the Lincoln Memorial in 1939 after she had been denied the use of Constitution Hall. Tells how Marian Anderson expressed her commitment for change through her art.

LAND USE AND MISUSE S 6684
13 min. Color MH LCA-73

Explains why careful land surface utilization is vital to man's existence. It shows how deforestation, industrial and agricultural abuses and urban development can create loss of water, crops, wildlife and climate conditions

LATINO PROFILES: LIVING IN THE U.S. TODAY S 6735
21 min. Color MH BFA-77

Promotes positive self-concepts by viewing Latinos of differing backgrounds and occupations who are living productive and satisfying lives.

LEE SUZUKI: HOME IN HAWAII S 6901
20 min. Color ELMA LCA-73

The melting pot of the Pacific is the setting for this story of a teenager whose ingenuity enables his proud grandfather to retain his precious way of life. Lee Suzuki represents not only the rich racial mix of his unique state, but also its hope for the future.

LET THEM COME WITH RAIN S 12143
24 min. Color LMHA Jour-76

This is the story of Botswana - a bone-dry, land-locked country in Southern Africa. As the newly independent country begins its painful, early steps toward modern nationhood, it must cope with the economic problems of unearthing its vast mineral wealth and the development of adequate water resources. As importantly, it must adapt its traditional family and tribal oriented culture to its desire for modern society.

LET'S DISCUSS IT S 4452
5 min. Color LM McG-59

Shows how democratic procedures guarantee the rights of the individual and provide the best insurance for successful group operation.

LET'S HELP RECYCLE S 99
10 min. Color KELM ACI-72

A group of school children comes to a city council meeting to present a report on the need to stop waste and recycle materials. Each one has conducted a study of one aspect of the problem. The council is impressed, and promises to investigate recycling for the whole city.

LINCOLN'S GETTYSBURG ADDRESS S 8201
15 min. Color MH Oxf-73

Traces the widening breach between North and South, the elections of 1858 and 1860, and highlights of the Civil War to the Battle of Gettysburg. Culminates with Charlton Heston's delivery of Lincoln's great speech.

LINDA AND BILLY RAN FROM APPALACHIA S 9967
15 min. Color MH EBE-70

The story of an Appalachian family that comes to live in Cincinnati. It describes the typical problems that each member of the family encounters in attempting to adapt to city living.

LITTER MONSTER S 6672
16 min. Color LMHA A Hig-72

Dramatic sequences illustrate the ways in which litter destroys the beauty of our surroundings. Points out worthwhile projects to which funds might be allocated if the costly litter problem could be eliminated. Other sequences show what youngsters can do to encourage proper disposal of litter. Open-ended to stimulate class discussion.

LIVING CONSTITUTION S 9676
16 min. Color MH Cahill-68

Shows that on September 17, 1787, a Constitution presented by James Madison was signed by the delegates of the convention. The plan did not become law until the states were guaranteed and the Bill of Rights became the first ten amendments to the Constitution.

MAINLAND SOUTHEAST ASIA S 6333
13 min. Color MH UEVA-75

Provides a sweeping, colorful view of this area, including the home of a typical Bangkok family; a logging camp in which elephants are the beasts of burden; a thriving market in Cambodia; tin-making in the rivers of Malaysia...combining to reveal the many faces of this varied land.

MARTIN LUTHER KING, JR. S 5044
10 min. Color LM EBE-71

Examines his role as spokesman for millions of black people through his positive action programs, including peace marches and sit-ins, his fight for strong civil-rights legislation, and his direction of the Southern Christian Leadership Conference.

MIDDLE SCHOOL

MARTIN LUTHER KING, JR.: A MAN OF PEACE S 12024
30 min. B&W MH Jour-75

An intimate look at the man, the minister, the father, and the leader of the civil rights movement. Dr. King expresses his philosophy of non-violence, his thoughts on the future path of the civil rights movement, the role of organized religion in bringing acout social change, and his personal feelings about death.

MARTIN LUTHER KING, JR. - FROM MONTGOMERY TO MEMPHIS S 1548
27 min. B&W LMH FA-69

Opens with the sequence describing Dr. Martin Luther King's courageous leadership in the struggle against bus segregation in Montgomery, Alabama. Influenced by his example, mass movement developed to oppose the pervasive system of segregation in the South. Tells how the civil rights campaigns in Albany, Georgia, and Birmingham, Alabama, and the massive march in Washington helped bring about meaningful civil rights legislation. The film ends with Dr. King's assassination in Memphis, Tennessee.

MATHEW ALIUJ: ESKIMO IN TWO WORLDS S 8352
18 min. Color MH LCA-73

An Alaskan Eskimo boy makes a sacrifice for an uncle who has found it impossible to assimilate into the life of present day Anchorage.

MAYA FAMILY TODAY S 1013
19 min. Color MH ACI-72

Chronicles the life of one Mayan family in a village in southern Mexico where the Indians live much as their ancestors did.

MEXICAN-AMERICAN HERITAGE AND DESTINY S 2427
29 min. Color MH Handel-72

The story of Roberto, whose friends call him a Chicano. He feels like a second class citizen until he recognizes the cultural achievements of his ancestors, the impact of their history on the United States and the success of Mexican-Americans in the mainstream of our society. Generates respect for the second largest minority group in the U.S.A.

MEXICAN OR AMERICAN S 9111
17 min. Color MH Atlan-70

Depicts the life of a professional Mexican-American who tries to maintain his cultural background. Shows what happens when the two cultures clash.

MIDEAST: LAND AND PEOPLE S 6827
21 min. Color LMHA BFA-77

Emphasizes the Mideast's cultural diversity and the powerful Islamic bond linking Arabs, Iranians, and Turks. It stresses an awareness of problems and opportunities faced today by Islamic cultures in rapid transition.

MIGUEL: UP FROM PUERTO RICO S 9949
15 min. Color LMHA LCA-70

Portrays a close family relationship. Presents an inspiring lesson in resourcefulness and discusses the advantages of biculturalism. Compares life in a crowded industrial city with life in open country.

MINORITIES: FROM EUROPE S 6192
14 min. Color LMH Cor-72

Explains that American culture reflects many nationalities owing to the fact that most people in North America have roots in other countries. Helps develop an understanding of the development of economic and political power.

MINORITIES: PATTERNS OF CHANGE S 6337
13 min. Color MH Cor-72

Depicts the conditions of minority groups today, comparing these conditions to those of the past, and speculating about what these conditions might be in the future.

MINORITY PIONEERS: A WESTERN ANTHEM S 6334
18 min. Color MH UEVA-73

Describes the contribution of various ethnic groups to the opening of the American West.

MINORITY YOUTH: ADAM S 5179
10 min. Color MH BFA-71

An American Indian, Adam, speaks candidly about his cultural heritage and his place in today's society. He discusses misconceptions and stereotypes which are damaging to his people. Basically, Adam is an American who has the wants, abilities and interests of his Anglo peers.

MINORITY YOUTH: AKIRA S 6131
15 min. Color MH BFA-71

A Japanese American youth, Akira, tells how it feels to be a part of two cultures. He speaks

Japanese customs at home, and he leads a typical American boy's life with his friends at school. The film places a premium value on having a bi-lingual background.

MINORITY YOUTH: ANGIE S 5180
11 min. Color MH BFA-71

Angie expresses her personal feelings about being a Mexican-American. She is proud of the fact that her family surrounds the children with love instead of material things. She questions the prejudice she sees exhibited against Mexican-Americans in education and employment opportunities.

MINORITY YOUTH: FELICIA S 6132
12 min. B&W MH BFA-71

Felicia talks about the effects of discrimination and prejudice on young blacks' goals and aspirations. Felicia is also concerned about the apathy of adults in her community. She hopes to go on to college, and, if she succeeds, would like to return to her neighborhood and try to improve it.

MISS, MRS, OR MS. - WHAT'S IT ALL ABOUT? S 12233
25 min. Color LMHA Carou-77

A special report for young people that shows how the term "Ms." has become an established part of our vocabulary and how women are becoming newsmakers rather than onlookers in our society. The stereotypying of traditional roles for boys and girls are discussed by news correspondents Sylvia Chase and Christopher Glenn.

MOONWALK S 2143
43 min. Color ELMHA LCA-76

In July, 1969, the spaceship Apollo II began a voyage that culminated in man's first steps on the moon. There is virtually no aspect of that historic journey that does not appear in this unique documentary - from the spectacular blast-off footage achieved by over 200 cameras, to the astronauts in space and their landing in the lunar module, to the splashdown and return to earth.

NATION OF IMMIGRANTS
Part I 25 min. B&W MHA S 12211
Part II 25 min. B&W MHA S 12212

Stresses the fact that the uniqueness of America is the diversity of its people and the fact that very few immigrants found America a land of milk and honey. Using historical materials, it is based on the book by John F. Kennedy.

NAVAJO GIRL S 6702
17 min. Color LMH Xer-77

MIDDLE SCHOOL

The hard realities of daily life on an Indian reservation are depicted in this film about 10-year-old Kathy and her happy, loving Navajo family.

NAVAJO'S OF THE 70's S 9298
15 min. Color MH Cent-71

Presents the culture and plight of the Navajo. Deals with the history, customs, economics, current problems and future prospects of the Navajo Indians. Shows clothing, housing, transportation, farming, schooling, medical care, coal mining, lumbering, and water shortages. Includes scenes of ancient ceremonies.

NEGRO SLAVERY S 1651
25 min. Color MHA MCG-69

Explores the history of slavery in the United States and its role in the economy of the country. Depicts the life of the American slave and the gradual division of American society over the slavery issue, which culminated in the Civil War.

NEW SOLAR SYSTEM S 6690
18 min. Color MH Couns-77

This film deals with the results of the automated spacecraft which have enabled scientists to probe the planets from close-up. The result has been a new portrait of the planets of the solar system, and their interactions with the sun and space.

NICHOLAS AND ALEXANDRA: THE BOLSHEVIK VICTORY, 1917 S 12299
25 min. Color HA LCA-76

The October Revolution - war and counterrevolution - follows the original Russian uprising. In the end the Bolsheviks seize power. The entire royal family is executed at bleak Ekateringberg - their deaths close the door on a long age of imperialism and begin a new era.

NICHOLAS AND ALEXANDRA: PRELUDE TO REVOLUTION, 1904-1905 S 12297
30 min. Color HA LCA-76

Shows the terrible contrasts of Russia - the workers' seething, powerless misery and the Tsar's total power. Beginning with the birth of the hemophiliac heir, the Empress' desperate belief in Rasputin and the rise of young radicals Lenin, Stalin and Trotsky, this episode culminates in Bloody Sunday.

NICHOLAS AND ALEXANDRA: WAR AND THE FALL OF THE CZAR, 1914-1917 S 12298
29 min. Color HA LCA-76

As Russia flounders in the quagmire of internal revolt, Tsar Nicholas sends millions of men into

World War I. As protests build against the government, Rasputin's assassination renders the Empress helplessly grief-stricken. Finally, the Tsar abdicates and the shadow of the Revolution becomes reality.

NOBODY GOES THERE: ELLIS ISLAND S 5027
9 min. B&W MH ACI-69

A pictorial essay on the now-abandoned Ellis Island that served as a gateway to the New world for 30 million European immigrants. Presents facts about America's immigrants in an understandable and touching human framework. Tells how Ellis Island will be made into a National Park.

NORTH AMERICAN INDIAN: HOW THE WEST WAS WON-AND HONOR LOST S 2972
25 min. Color MH McG-71

Describes the making and breaking of treaties, the removal of the Indians to the West, the trail of tears, the destruction of the Buffalo, the savage battles and the final wars ending in the defeat of Geronimo in 1886.

NORTH AMERICAN INDIAN: LAMENT OF THE RESERVATION S 2973
24 min. Color MH McG-71

This is an uncompromising record of life on an Indian reservation - a life plagued by hunger, poverty, unemployment and high infant mortality. Describes the sacrifices an Indian must make in order to live on a reservation and remain an Indian.

NORTH AMERICAN INDIAN: TREATIES MADE-TREATIES BROKEN S 2971
22 min. Color MH McG-71

The Treaty of Medicine Creek, which grants the Indians of the State of Washington the right to fish and hunt for "as long as the grass grows and the sun comes up in the East," is being disputed today by state officials on the basis of conservation. The Indians say this is typical of the way white America deals with the Indians.

OTHER WOMEN, OTHER WORK S 6302
20 min. Color MHA Chur-73

A number of women who are working in traditionally male fields are shown. The film is concerned with their drive to find a kind of work that satisfies them, and thoughts about their anomalous role in a male oriented society.

OUR POISONED WORLD: THE HUMAN RACE IS LOSING S 6467
30 min. Color MH TLF-75

This film points out the reasons why the human race is losing the fight against the contaminating effects of pesticides, garbage, noise and the pollution of our air and water.

OUR TOTEM IS THE RAVEN S 6209
21 min. Color MH BFA-72

Dramatizes an Indian boy's ordeal of endurance and ritual ascent to manhood. Underscores the problems resulting from the clash between customs and twentieth century values.

ONCE UPON A WILDERNESS S 6707
20 min. Color MH Stanton-77

Stresses the need of more knowledgeable concern for our vanishing wilderness, posing questions about our role in the total environment.

OUR CHANGING CITIES: CAN THEY BE SAVED? S 6370
17 min. Color MH EBE-72

Describes how the failure to meet urban crisis is causing a critical breakdown within cities.

PEOPLE: BRINGING LIFE TO THE CITY S 9160
13 min. Color LMH Jour-71

Examines the idea of an ethnic neighborhood and presents a variety of situations in which people act out parts of their own particular tradition. Examples presented are a Chinese New Year celebration, an ice-hockey game, a Mexican Christmas party, and a black choir singing gospel music.

PIECE OF THE ACTION S 6412
19 min. Color MH NBC-69

Presents the case history of Detroit after a riot that completely shut down the city. Shows that the riot generated response from industry and government and spawned actual, concrete programs for training workers, creating jobs, and providing business opportunities.

PEOPLE OF THE STATE ENACT S 2633
29 min. Color MH Jam H-67

Dramatizes the normal working processes of a typical two-house state legislature. The Senate Chamber, the House Chamber, committee rooms and legilative offices in the State Capitol are the settings for most of the action. A professional actor plays the part of a freshman legislator faced early in his first term with the need to make a decision on a controversial measure - a mesure which remains for story purposes, unidentified. Real legislators appear with the actor as the picture explores the process of lawmaking on the state level, from initial wording of the bill to the final vote.

POLITICAL PARTIES IN THE UNITED STATES S 6832
19 min. Color MHA BFA-76

What is a political party? How does it function? What are the advantages and disadvantages of our two-party system? This film will help viewers find answers to these questions. It includes a definition and history of American political parties and includes a lucid account of the importance of third parties and splinter groups within the two-party system.

POLITICS, POWER AND THE PUBLIC GOOD S 6910
20 min. B&W MHA LCA-72

Considers the abuses of power as displayed in an edited version of motion picture "All the King's Men," based on the life of American demagogue Huey Long.

POLLUTION: AIR, LAND, WATER, NOISE S 6748
17 min. Color LMH POF-76

Depicts our water supply in danger of becoming poisoned and the air we breathe as being filled with noxious chemicals. It offers a challenge to those concerned and willing to cooperate in the search of workable solutions.

POPULATIONS S 6286
16 min. Color LMH Cent-72

Defines populations and investigates the social structure of various populations. Considers the factors that cause a given population to grow or decline. Discusses physical factors, natural controls, territoriality, over-crowding and alien species.

POST-WAR WORLD S 2760
30 min. B&W MH Pathe-60

Contents describes the first United Nations meeting, efforts to relieve hunger in Europe, the beginning of the post-war trials, Japan becoming a democracy, the assassination of Gandhi, the invasion of Czechoslovakia by Russia, and the birth of Israel.

POWERS OF THE PRESIDENCY: ARMED INTERVENTION S 1380
22 min. Color MH BFA-75

In this film, the complexity of presidential decision-making is shown. An international crises arises and the president must choose a course of action and on the basis of fast changing and often conflicting information.

MIDDLE SCHOOL

PRESIDENT AT WORK S 2654
30 min. B&W MH EBE-67

Follows President Johnson and his many duties. Shows him meeting with representatives from foreign countries as well as with members of his Cabinet and Congress. Describes the many challenging situations he faced, his efforts to create the Great Society, and his influence on people and nations.

PRESIDENT OF THE UNITED STATES: TOO MUCH POWER? S 2981
25 min. Color MH EBE-72

Examines and explains presidential power and the numerous checks on this power. Explores the history of the presidency through film clips and etchings. Analyzes the use of power by Linclon, Jefferson, both Roosevelts, Truman, Kennedy and others. Commentator is Hubert H. Humphrey.

PRISON, Part I S 2341
PRISON, Part II S 2342
59 min. Color MH Pa Br-71

Filmed at Bucks County Prison in Doylestown, Pennsylvania, this film probes reality of prison life. Interviews with prisoners bring out charges of racism, prejudice, and lack of respect for human dignity. Warden Chase agrees that prisons make men more bitter and that they should not be separated from society through the use of a wall.

PRIVILEGE OF PRIVACY S 12170
30 min. Color MH Xer-76

Discusses the rights of individuals to be secure in their houses, papers, and the effects against unreasonable searches and seizures.

PROBLEMS OF CONSERVATION: OUR NATURAL RESOURCES S 6359
11 min. Color LMH EBE-70

Identifies those natural resources which are in danger of depletion or destruction by man; discusses man's reliance on natural resources and his simultaneous misuse of them.

PROJECTION 70's: URBAN SYSTEMS S 2367
25 min. Color MHA AEF-71

Explores ways of coping with increasing urban problems such as adequate housing, transportation, communications, and trash disposal.

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PUBLIC WILL S 12016
27 min. Color MH Oxf-72

Explores the responsibilities of city governments and the endless expectations of their constituents. Examines the citizen's ability, or inability, to interact in the decision-making process.

RECYCLING OUR RESOURCES S 5486
10 min. Color LM Oxf-73

Showing the awesome rate at which resources are consumed in a modern technological society, this film illustrates the importance of conservation and recycling. Included, are methods of salvaging glass, emtal and paper. A "hydropulper" shows how waste materials can be separated into useful resources.

RICE FARMERS IN THAILAND S 9198
19 min. Color LMH F Inc-69

The story of Payong, a rice farmer and mayor of a small village, who has built a water pump to flood his land so that he can plant two successive crops of rice, while other villagers wait for the rainy season. He urges the villagers to irrigate their lands, even as he is doing, and thus increase their harvest. Shows traditional ceremonies in which the King blesses the rice at the beginning of the planting season and those in which the Buddhist priests bless the crops when the first harvest is in. Contrasts old ways with the new.

RIGHT ON/BE FREE S 6535
13 min. Color LMHA F Fair-71

The strong sense of identity of the Black American artist, as well as the black mood and temperament, is expressed in music, poetry, painting and dance.

RISE OF THE AMERICAN CITY S 2825
29 min. Color MH EBE-69

Identifies the growing problems of large cities and explains that century old institutions often seem inadequate and unable to deal with the human problems in a age of technology. Includes statements by John Lindsay, Mayor of New York City, and Godfrey Cambridge, black comedian and social observer.

ROOSEVELT AND HOOVER ON THE ECONOMY: MAN AND THE STATE S 12228
18 min. Color MHA BFA-76

The viewer is asked to evaluate the conflicting views of Herbert Hoover and Franklin Roosevelt on deficit financing, bureaucracy and the role the federal government would play in people's lives.

RUSSIAN PEASANT S 6556
19 min. Color MHA I F Fd-68

Discusses agriculture in Russia, and shows the dilemma of her peasants from czarist times to the present.

SCIENCE SCREEN REPORT, VOLUME 3, ISSUE 1: EARTH RESOURCES TECHNOLOGY SATELLITE S 3601
18 min. Color MH Un R-74

Details the functions of the Earth Resources Technology Satellite for inventorying, investigating and monitoring the earth's resources on a global scale.

SCREEN NEWS DIGEST, VOLUME IX, No. 2: NATO - PAST, PRESENT, FUTURE S 3140
18 min. B&W MH McG-66

The focus story, NATO-PAST, PRESENT, FUTURE, tells how twelve nations formed the North Atlantic Treaty Organization to help stem the tide of Communism, which threatened to engulf all of Western Europe after World War II. Describes Eisenhower's role and that of Charles De Gaulle. Describes the formation of the common market and France's withdrawal in 1966. Discusses the adverse effects of this action on the part of France.

SCREEN NEWS DIGEST, VOL. IX, No 3: U.N. AT THE CROSSROADS S 3141
18 min. Color MH McG-66

Examines in depth the crises and challenges facing the United Nations in the year 1966 when a successor for U Thant had to be found. Traces the history of the United Nations and the contributions made by its leaders in the pursuit of peace.

SCREEN NEWS DIGEST, VOL. X, No. 3: NEW PROBLEM FOR THE U.N. S 3151
18 min. B&W MH McG-67

Examines the growing number of small countries seeking membership in the United Nations and the threat they pose to that world organization. The "problem of the microstates" is one of the new challenges facing the United Nations in its twenty-third year of troubled existence.

SCREEN NEWS DIGEST, VOL. X, No. 6: WE, THE PEOPLE S 3154
18 min. Color MH McG-68

Examines the Federal Government of the United States and explains how it has worked for nearly two hundred years. Shows that, to function effectively and democratically, a government must have three major powers - to make laws, to enforce laws and to provide equal justice under the law. Explains the system of checks and balances.

SCREEN NEWS DIGEST, VOL. XI, No. 6: AMERICAN PRESIDENCY S 3164
18 min. Color MH McG-69

Traces the continuity of the American Presidency from George Washington to Richard Nixon. Illustrates significant events such as the Louisiana Purchase, the War of 1812, the Monroe Doctorine, the Great Gold Ruch, the Civil War, the Winning of the West, the Industrial Revolution. Shows, also the interior of the White House.

SCREEN NEWS DIGEST, VOL. XIII, No. 2: IN PURSUIT OF PEACE S 3178
18 min. B&W MH McG-70

Traces the history of the United Nations form its birth through twenty-five years of hope and heartbreak in the pursuit of peace. It has grown from fifty-one countries in 1945 to 126 members in 1970. It continues to be, despite its not always successful history, the best machinery for peace in the world today.

SCREEN NEWS DIGEST, VOL. XIV, No. 6: GOLDEN DOOR S 3191
18 min. Color MH McG-72

This is the story of Ellis Island, the Golden Door through which came more than 16,000,000 immigrants seeking to build a new life in a new country, and bringing to America the strength of their diversity. Among the most famous immigrants are Andrew Carnegie of Scotland, Albert Einstein from Germany, Samuel Gompers of England, Igor Sikorsky of Russia, Knute Rockne of Norway and Fiorello LaGuardia from Italy.

SCREEN NEWS DIGEST, VOL. XV, ISSUE 1: NATION WITH A NATION S 3194
18 min. Color MH HMN-72

Examines the winds of change that are sweeping across the lives of 140,000 Navajos on the largest Indian reservation in the world. Provides an insight into the dilemma of American Indians as they struggle to cal m their future without sacrificing their culture and heritage.

SCREEN NEWS DIGEST, VOL. XV, ISSUE 2: MS. - THE STRUGGLE FOR WOMEN'S RIGHTS S 3195
14 min. B&W MH HNM-72

Presents the people, places and events that have given impetus and leadership to this struggle for women's rights in America.

SCREEN NEWS DIGEST, VOL. XV, ISSUE 6: THIS WAY TO THE WHITE HOUSE S 3199
12 min. Color MH HMN-73

Captures the action and excitement of the nomination, election and inauguration of a President.

Describes in detail the American electoral process. Shows democracy in action.

SCREEN NEWS DIGEST, VOL. XVI, ISSUE 6: FOCUS OF THE VICE-PRESIDENCY S 3206
15 min. B&W MH HMN-74

Describes the duties and functions of the Vice-President. Also touches on Presidential succession.

SENSE OF RESPONSIBILITY S 5256
4 min. Color ELM BFA-72

Raises questions about individual responsibility and stresses the wide ranging ill-effects that can result from seemingly small act of irresponsibility.

SEPARATE BUT EQUAL S 5046
8 min. Color LM EBE-71

Shows how inequality and segregation were maintained by vote, fraud, violence, "Jim Crow" laws and groups such as the Ku Klux Klan in the post-Civil War period. Discusses the impact of the Plessy vs. Ferguson case that introduced the "separate but equal" doctrine into law.

SHOPPING BAG LADY: LEARNING TO BE HUMAN S 6911
20 min. Color ELMHA LCA-75

Story of a fourteen-year-old girl, Emily, who is insensitive to the older persons around her. Through an encounter with an old "shopping bag lady," Emily learns sympathy and love for the elderly.

SKATING RINK S 12311
29 min. Color ELMHA LCA-76

Dramatizes the problems of a teenage boy which stem from lack of self-confidence and the inability to express his real feelings. Describes the positive effects of emotional support from others.

SLAVERY AND SLAVE RESISTANCE S 1319
20 min. Color MH AF-69

Tells how the black man endured and resisted slavery at the risk of their lives. Presents the stories of the lives and achievements of some of the runaway slaves. Among them are Phyllis Wheatley, poet; William Wells Brown, first black novelist and playwright; Frederick Douglass, orator and editor; and others.

SOMETIMES WE FEEL S 5586
10 min. Color MH A Barr-73

A young Indian tells of the proud history of his people, and explains how they are now reduced to a life of sorrow, poverty and neglect on their desert reservation. The film discusses the dilemma of any group pushed aside by the rush of themodern world.

SQUARE PEGS-ROUND HOLES S 5414
7 min. Color LMH F Fair-75

This animated film is based on the original story by Phyllis Harvey. It is an episode in the life of a cube who eventually finds his own unique way of life in a world of shapes.

STRIP MINE TRIP S 4036
11 min. Color LNH Chur-72

This film provides raw visual data on the effect of strip mining for coal as practiced in the United States today. It raises questions as to what our policy should be when protection of land conflicts with the need to obtain the fuel to meet our energy world.

SUN: ITS POWER AND PROMISE S 12252
25 min. Color MH EBE-79

A historical look at the sun as a symbol of power, creativity and life. Examines its role as a familiar as well as a new source of energy.

TALE OF THREE CITIES S 2459
31 min. Color MH Jour-75

Visits to three cities on three different continents in three different stages of development show different approaches to the problem of rapidly increasing population and makes some educated guesses about how or whether they will be able to solve them by the year 2000. Djakarta, Indonesia; Caracas, Venezuela and Stockholm, Sweden are appraised.

THEY S 6386
16 min. Color ELMHA Cent-72

Film examines human society in microcosm. Deals with sensitive topics ranging from prejudice to high school cliques. Suggests alternatives to society as it is constituted now.

THOMAS ALVA EDISON S 2683
30 min. B&W LMH McG-63

Story of the life and contributions of Thomas Alva Edison toward modern living, particularly in the field of electricity.

MIDDLE SCHOOL

TO ALL THE WORLD'S CHILDREN S 2451
32 min. Color LMH Unicef-75

This film, condensed from an ABC-TV broadcast, focuses on the lives of three children from Kenya, Paraguay, and Ceylon, examining their common need for UNICEF's help to improve their health and education. The camera also reveals the diverse music, dance, games and pageantry of each country.

TO BE SOMEBODY S 2090
34 min. Color MHA Atlan-68

Records the progress of a young Mexican-American woman who faces the unfamiliar world of the Anglo in search of employment. Frustrated and Desperate after several unsuccessful efforts to find work, she seeks the aid of a local training program.

TOO MANY PEOPLE S 477
8 min. Color LM ACI-73

The problem of population is shown in terms that a child can understand. With children as symbols for adults, growth is shown when one pair has four children, who in turn each have four children and so on. The results are seen in traffic, litter, and pollution.

TRADE BETWEEN NATIONS S 9474
22 min. Color MH BFA-67

Explains the influences of world trade on the economic development of the nations of the world. Highlights interdependence among Asiatic nations and the United States. Shows how levels of technology affect the production, exchange, transportation, and use of goods, and how world trade contributes to communication and understanding between peoples of the world.

TWO BOYS OF ETHIOPIA S 6384
20 min. Color LM EBE-71

Compared the lives of two boys living in Ethiopis - Girma who lives with his family on the outskirts of Addis Ababa and Thehanhe, growing up in the mountainous Gondar region.

TWO CITIES: LONDON - NEW YORK S 12021
23 min. Color MH LCA-73

A comparison of the quality of life and the approach to urban problems of London and New York.

TWO FAMILIES: AFRICAN AND AMERICAN S 6914
20 min. Color ELMH LCA-74

Depicts two family structures, one in Central West Africa and one in New York City, and explores what may account for their differences.

URBAN ALTERNATIVES S 6581
19 min. Color MH A Barr-73

Explores the problems of and some solutions for commercial development, transportation, decay, open space and housing.

URBAN ECOLOGY: GARBAGE DISPOSAL S 5501
7 min. Color LM BFA-71

Our desire for more and newer things results in the accumulation of too much trash. To erase unsightly blemishes from the landscape, we must constantly look for ways to reduce the total amount of trash.

WATER POLLUTION: A FIRST FILM S 5502
8 min. Color LM BFA-71

Sources of pollution appear as we follow a stream from its origin to its end. Individual as well as groups can help clean up our water sources.

WE ARE WOMEN S 12240
31 min. Color MHA Motivational-79

This film dramatizes how conditioning starts early in life and is reinforced in the home, school, and later in work situations as Helen Reddy traces the historical origins of the traditional role of women.

WHAT CAN I DO? S 6582
22 min. Color MH A Barr-75

Explores how everyone can influence change - through the local media to voice opinion, by contacting elected representatives, in joining an organization and getting involved, backing a candidate and by voting.

WHAT IS A CITY? S 4772
11 min. Color ELM Cor-72

Explains that a city is more than tall buildings and busy streets - it is chiefly people living and working together. Discusses the factors that contribute to urban growth and those which tend to inhibit growth and development, such as pollution, congestion and poverty.

MIDDLE SCHOOL

WHAT'S IMPEACHMENT ALL ABOUT? S 6490
15 min. Color MH Carou-76

A fast-paced, hard-core history of our Constitution; shows that our Founding Fathers built the impeachment trapdoor as they were well experienced with tyrannical monarchs thay couldn't get rid of. Reviews where and when the impeachment clause has been implemented.

WHY WE HAVE ELECTIONS: THE KINGS OF SNARK S 998
9 min. Color LM LCA-72

This colorful, animated film whimsically speculates about how the concept of elections might have evolved.

WOMEN'S PREJUDICE FILM S 6607
18 min. Color LMHA Sand-76

A semi-documentary consideration of life styles of women which destroys many of the myths and cliches concerning women's employment.

WOODROW WILSON: THE FIGHT FOR A LEAGUE OF NATIONS S 2326
23 min. Color MH AEF-71

Presents a classic case in the problem of decision making. Considers the question: "Did Wilson help or harm his cause by trying to force the Senate to accept his views with a direct appeal to the American public, or should he have compromised with the Senate and with himself?"

WORK PREJUDICE FILM S 6605
12 min. Color LMHA Sand-76

A factual investigation of the stereotypes and attitudes of work. Uses both documentation and humor to motivate young persons to work.

WORKSHOP FOR PEACE S 12043
22 min. Color MH Jour-74

Shows the facilities and activities of the United Nations, the General Assembly, Trusteeship Council, Economic and Social Council in session, the Secretariat and operation of some of its departments.

WORLD AROUND US S 2941
25 min. Color LMH McG-70

Describes an ecosystem and its importance. Shows how life is dependent upon other forms of life immediately surrounding it. Explains that man is the only form of life capable of changing his environment and the ecosystems around him. Indicates effects this may have on future generation.

YUGOSLAVIA: CHALLENGE OF DIVERSTIY S 6529
20 min. Color MH McG-72

A documentary on the strides which Yugoslavia is making towards modernization, contrasted with its ever-present agrarian life. The film surveys the lives of two farming families, one living a simple, traditional life, the other attempting to introduce technological change into their lives. The film then moves to Belgrade, a leading city in which the growth of industry is also causing a growth in urban problems.

HIGH SCHOOL

ABRAHAM LINCOLN AND THE EMANCIPATION PROCLAMATION S 2322
20 min. Color MH AEF-70

Examines the dilemma that confronted Lincoln over the issue of Negro slavery. Tells how Lincoln's personal abhorrence of slavery conflicted with his deep sense of duty to uphold the Constitution and leads the viewer to the question: "If you were the President of the United States, what would you have done?"

AL STACEY HAYES S 2327
28 min. Color MH Jason-70

Deals with a young black man's experiences, insights and observations of life in the black community of a town in Mississippi, the effects of racism on the black community, and his efforts to change things. Discusses voting registration, the black caste system, and religion. Raises many questions.

ALBERT EINSTEIN S 6512
16 min. Color MH McG-70

Examines the life of Albert Einstein showing that he spent most of his life reading, studying, developing and testing hypotheses.

ACTIVE SUN S 12148
27 min. Color H McG-69

Provides evidence that the sun is still a source of mysteries as well as a source of energy. It also shows how man is beginning to obtain enough reliable data about the sun so that he can propound theories which are worth further investigation.

AFRICAN DROUGHT! CHANGING NOMADIC CULTURES S 12097
31 min. Color MH Xer-75

Illustrates the stark human tragedy in the republic of Niger resulting from six years of drought. Hundreds of thousands of people and their herds have died of starvation. Explains the steps that are being taken to alleviate the present situation and the long range planning which hopefully will prevent or reduce the effects of similar droughts.

AM I WIFE OR MOTHER...OR ME? S 12271
31 min. Color MHA LCA-75

Both husband's and wife's viewpoints are portrayed with understanding in this story of a woman determined to establish her own identity.

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HIGH SCHOOL

THE AMERICAN EXPERIENCE: BECOMING AN AMERICAN S 12221
26 min. Color LMH BFA-75

Presents the experiences of three generations of American immigrant families to illustrate the process of change and assimilation which all immigrants faced. Reveals their feelings about becoming Americans, the problems and benefits brought by their ethnic background, and pride in their bicultural identity.

THE AMERICAN EXPERIENCE: OUR LIVING TRADITIONS S 6829
20 min. Color LMH BFA-75

Explores the diversity of customs, traditions, and celebrations which is America's living legacy. Details the search of young Americans to rediscover their roots and revitalize their ethnic heritage.

THE AMERICAN EXPERIENCE: RELIGIOUS DIVERSITY S 6835
17 min. Color LMH BFA-76

Through this film, we meet young people involved in seven of America's major religious groups enabling viewers to observe some of the differences and similarities that exist within America's religious diverstiy.

AMERICAN INDIAN SPEAKS S 2492
23 min. Color H EBE-75

Illustrates several viewpoints on the historic struggle for survival the American Indian has waged and is still waging today.

AMERICAN PARADE: F.D.R. - THE MAN WHO CHANGED AMERICA S 12224
31 min. Color MHA BFA-76

Depicts the natural sense of leadership and charismatic quality which Franklin Delano Roosevelt possessed. Shows how he was able to use these qualities during a time when America lacked direction and vitality. Also traces the steps Roosevelt took to create a larger federal bureaucracy than had ever existed. Henry Fonda narrates.

AMERICAN PARADE: THE 34th STAR S 12231
32 min. Color MHA BFA-75

The film portrays the Simpson family who represent an American generation that settled Kansas Territory. Through the perspectives of an individual family, the broader economic, political and social issues of the day emerge, including the land-related conflicts which resulted in the Missouri Compromise, the Civil War, and the emnity between the cattlemen and the farmers.

HIGH SCHOOL

AMERICAN PARADE: WITH ALL DELIBERATE SPEED S 12232
32 min. Color MHA BFA-76

Dramatizes the courage and suffering of two individual Americans who stood for what they believed was right in the years before the 1954 Supreme Court decision. The Brown vs. Topeka decision ordered integration "with all deliberate speed."

AMERICAN REVOLUTION: THE CAUSE OF LIBERTY S 12019
28 min. Color H LCA-71

A real-life drama of the Revolutionary era, based on actual correspondence between John and his father, Henry, who was president of the First Continental Congress.

AMERICAN REVOLUTION: THE IMPOSSIBLE WAR S 12020
28 min. Color H LCA-71

This sequel to the Cause of Liberty, continues their story, as John joins the Revolutionary Army while his father struggles on the political front.

AMERICAN REVOLUTION: 1770-1783, A CONVERSATION WITH LORD NORTH S 12040
33 min. Color H BFA-71

Peter Ustinov and Eric Sevareid are featured in this first of series of interviews on personalities and issues of the American Revolution. The film reveals the tremendous impact a personality - and his strengths and weeknesses - can have on history.

AMISH: A PEOPLE OF PRESERVATION S 12241
28 min. Color MH EVE-76

Describes the life of the Old Order Amish of Lancaster County, Pennsylvania, whose simplicity, humility and fear of pride resist progress of the modern world.

ANDREW CARNEGIE: THE GOSPEL OF WEALTH S 12272
31 min. Color MHA LCA-74

A drama which provides both a fascinating portrait of the legendary tycoon and a remarkable insight into the power of big business.

ANGEL AND BIG JOE S 12273
29 min. Color ELMHA LCA-75

Tells the compassionate story of Angel, a 15-year-old Mexican-American migrant worker, who faces the painful dilemma experienced often by young people - that of deciding at a given moment whether one's responsibility is to others or to oneself.

ARAB ISRAELI CONFLICT S 6407
20 min. Color MH Atlan-75

An important analysis of the basic political and territorial problems between the Arabs and Israelis. Presents the position of the opposing forces, provides historical perspective, outlines trouble spots and possible solutions. Covers the Yom Kippur 1973 War.

AUTOBIOGRAPHY OF MISS JANE PITTMAN
PART I 34 min. S 2091 COLOR HA LCA-75
PART II 37 min. S 2092
PART III 37 min. S 2093

A brilliant account of the life of a fictional Miss Jane, a courageous black woman whose life spans the century from the Civil War to the beginning of the Civil Rights Movement in the early 1960's.

BICENTENNIAL: BILL OF HEALTH S 6478
16 min. Color LMH BCBS-76

Presents the history of medicine in America. Identifies several milestones in the progress of medical science, such as the first removal of an ovarian tumor, the investigation of the process of digestion, the discovery of anestesia and the invention of surgical gloves. Also traces the growth of health care and shows how this has contributed to the increased life span of Americans.

BILL OF RIGHTS IN ACTION: CAPITAL PUNISHMENT S 6769
22 min. Color MHA BFA-76

Does capital punishment comprise a cruel and unusual punishment under the 8th Amendment to the Constitution. Is it an effective deterrent against crime? Is the concept of retribution a desirable aspect of our legal system? These and other questions are argued in depth by lawyers in the sentencing phase of a trial involving a convicted murderer. The film is left open-ended. Viewers are asked whether they think the death penalty should be applied in this case.

BILL OF RIGHTS IN ACTION: DE FACTO SEGREGATION S 6097
23 min. Color MH BFA-72

Describes the difficulties that arise when a city has substantially segregated neighborhoods. One is the cleavage that can develop over a bussing plan intended to desegregate schools. The differences of opinion often have to do with cost and the integrity of the neighborhood school.

BILL OF RIGHTS IN ACTION: DUE PROCESS OF LAW S 2385
23 min. Color MH BFA-71

Examines due process of law which is guaranteed by the Fifth Amendment to the Constitution. When should due process, which is time consuming, give way to summary punishments in order to aviod the immediate threat of violence and anarchy? This question is argued by lawyers in a hearing on the reinstatement of a suspended student.

BILL OF RIGHTS IN ACTION: EQUAL OPPORTUNITY S 8365
20 min. Color MH BFA-70

This is an open-ended film dealing with the problem of achieveing economic equality between the races. To illustrate the problem the film portrays a situation in which a black factory worker is pormoted over a white man, even though the white man has seniority. The case is argued in depth before an arbiter, leaving to the viewer the opportunity to decide the issue.

BILL OF RIGHTS IN ACTION: FREEDOM OF RELIGION S 6227
21 min. Color HA BFA-69

Explains that the Bill of Rights guarantees freedom of religion and poses the question: What happens if life is endangered or laws are broken through the excercise of freedom of religion? Uses a real life situation to dramatize the problem that arose when a life saving transfusion was rejected on religious grounds.

BILL OF RIGHTS IN ACTION: FREEDOM OF THE PRESS S 1294
22 min. Color MH BFA-73

This film, based on the First Amendent ot the Constitution, explores the sensitive issue of a news reporter's claim that it is his right to protect the name of a source providing news information. Can he do this when involved in a criminal case and is asked to reveal this information? The final answer is left to the viewer.

BILL OF RIGHTS IN ACTION: RIGHT OT PRIVACY S 1829
23 min. Color H BFA-70

An open-ended film that considers the question of what constitutes an "unreasonable" invasion of privacy. Attorneys argue whether the constitutional right to privacy of the accused is violated by electronic surveillance and bring out the importance and the complexity of the concept of privacy.

BILL OF RIGHTS IN ACTION: THE PRIVILEGE AGAINST SELF INCRIMINATION S 2418
23 min. Color MH BFA-72

Discusses the Fifth Amendment privilege against self-incrimination which protects the accused against forced confessions and against over-zealous enforcement of laws that reflect the hysteria of the moment. Describes the effect of advanced technologies on thought and speech crimes.

BILL COSBY ON PREJUDICE S 12138
25 min. Color H Pyram-72

In one long, jolting monologue, Bill Cosby expresses just about every prejudice ever thought or spoken by a bigot. No minority group is left out. Both fascinating and shocking, the film stimulates discussion and an honest examination of attitudes.

BLACK AND WHITE: UNLESS WE LEARN TO LIVE TOGETHER S 6675
16 min. Color H AEF-76

In the long and turbulent history of troubled black and white relations, men have learned that sometimes good-will is not enough. This film tells the story of two young men who had to learn that bitter lesson.

BLACK HAS ALWAYS BEEN BEAUTIFUL S 6498
17 min. B&W MH Ind U-71

Poet Nikki Giovanni, singer Lena Horne, Bibi Amina Baraka, and other black women discuss the role of black women in contemporary society and the problems they confront. Topics discussed include the relationship of black women to black men, black women to white society, and black women to the liberation struggle.

BREAKING OUT OF THE DOLL'S HOUSE S 2141
38 min. Color MHA LCA-75

The film version of Henrik Ibsen's play, in which we see a typically sheltered young wife conditioned by the customs of her era, totally dependent, yet revealing beneath the child-like behavior a hint of the substance that will lead to her climatic decision.

BRIAN'S SONG, Part 1 S 2394
BRIAN'S SONG, Part 2 S 2395
BRIAN'S SONG, Part 3 S 2396
75 min. Color LMHA LCA-71

The story of the remarkable friendship between Brian Piccolo and Gale Sayers, Chicago Bears teamates. The story begins at the Bear's training camp in 1965 and ends with Brian's death from cancer at age 26. This highly acclaimed film stresses interracial harmony.

CAPITALISM AND COMMUMISM: A COMPARISON S 12222
25 min. Color MH BFA-76

A comparison of communism at work in a town in Yogoslavia and capitalism in a comparable town in the United States, helps provide insights into the strenghts and weaknesses of each system.

CHICANO S 2387
23 min. Color MH BFA-71

Explores manifestations of bias, oppression and discrimination which affect the Mexican-American. Presents the goals of the Chicano movement and the various organizations which represent the Mexican-American community.

CHINESE AMERICAN THE EARLY IMMIGRANTS S 6305
20 min. Color MH Handel-73

Outlines the history of the first Chinese to come to the United States, their role in the Gold Rush, the building of the transcontinental railroad, their savage persecution and eventually their unjust exclusion.

CHINESE AMERICAN: THE 20th CENTURY S 6306
20 min. Color MH Handel-75

Details the development of San Francisco's Chinatown following the earthquake. President Nixon's visit to China is highlighted. Interviews with a Chinese-American student, a banker and a judge are included. The unique position and problems of the Chinese-American who finds himself on the crossroads of two political systems is discussed.

CITIES ARE DIFFERENT AND ALIKE S 4939
11 min. Color H Cor-71

Identifies some of the common characteristics of large cities - schools, occupations, housing, transportation, recreation, services, hospitals. Describes common problems of overcrowding and pollution and the steps being taken to cope with these problems.

CITIES IN CRISIS: WHAT'S HAPPENING? S 9787
22 min. Color MH UEVA-68

Designed to stimulate meaningful classroom discussion on the plight of the megalopolis. Footage includes montage of speeding automobiles, house-smashing bulldozers, besmogged air, glassy-eyed pedestrian, ghetto children, dragstrip driving and huge mansions.

CITIZEN HAROLD S 5760
8 min. Color MHA LCA-72

A cartoon about a man who tries to get through all the red-tape of government - and fails.

CITY GOVERNMENT: CLOSEST TO THE PEOPLE S 6866
19 min. Color H EBE-79

Examines local governments of five American cities in an effort to isolate common problems and uncover common solutions.

CITY GOVERNMENT IN THE UNITED STATES S 6770
20 min. Color MHA BFA-76

Introduces the two forms of city government which predominate in America today: city manager and mayoral-council. Presents advantages and disadvantages of each form of government.

CIVIL RIGHTS MOVEMENT: HISTORIC ROOTS S 6760
18 min. B&W MHA McNeil-77

Traces the genesis of the civil rights movement, reviews the history of slavery in America, highlights some of the origins and developments of 19th century American abolitionalism, examines the work and impact of leading abolitionists, outlines some of the effects of the Civil War upon the civil rights movement and covers Lincoln's role, ending with the Emancipation Proclamation.

CIVIL WAR: THE ANGUISH OF EMANCIPATION S 12284
29 min. Color MHA LCA-72

A dramatic reenactment of the issuing of the Emancipation Proclamation provides a penetrating view of Lincoln and an insight into the complexities of presidential decision making.

CIVIL WAR: PROMISE OF RECONSTRUCTION S 2144
38 min. Color MHA LCA-72

The Gideonite missionaries at Port Royal, S.C., tried to turn seven thousand abandoned slaves into a profit-oriented community, through education and the free enterprise system. By bad management, profiteering and outside pressures, the experiment failed and the promise of self-sufficiency to the former slaves collasped for several generations to come.

CONFLICTS IN AMERICAN VALUES: EQUALITY VS. SOCIAL CLASS S 6731
20 min. Color H BFA-77

Shows that conflicting values have always been a part of America's philosophy and social structure. A contemporary example of the tension between equality and status is depicted.

CONFRONTATION IN WASHINGTON: RESURRECTION CITY S 9145
22 min. Color HA AtVa-70

Illustrates the nature and extent of poverty in the United States, and the changing attitudes toward the poor. Includes the march in Washington. Resurrection City and the problems these activities dramatize.

HIGH SCHOOL

THE CONSTITUTION: THE COMPROMISE THAT MADE A NATION   S 12276
28 min.   Color   MHA   LCA-75

Dramatizes the struggle the newly-independent American colonies faced in devising a form of government which would provide a strong union as well as protect individual freedoms.

CONSUMER ECONOMICS AND YOU   S 6889
19 min.   Color   H   EBE-79

Examines the role of the consumer in the American economic system and the importance of consumerism for young people facing day-to-day economic realities.

CONTINENTAL CONGRESS 1976 Part 1:   S 12045
CONTINENTAL CONGRESS 1976 Part 2:   S 12046
45 min.   Color   H   F Inc-75

This film offers an aid to understanding the divisions of power within our governmental system and encourages an appreciation of the rights our Constitution and system of government provide.

COSMOPOLIS Part 1:   S 12013
COSMOPOLIS Part 2:   S 12014
52 min.   Color   MH   McG-75

These films explore possible solutions to the major problems of our cities and consider what the city of 2000 A.D. might be like.

CRY RIOT   S 12082
29 min.   Color   MH   NGS-75

Relates how Parliament's passage of the Stamp Act aroused people of Boston and led to mob action.

DESPITE MAN'S DIFFERENCES   S 9017
20 min.   Color   H   McG-70

Stresses the concept that man is a member of a single human species. Explains that unless man learns to accept and live with the differences that exist among members of the species, conflicts that threaten all mankind will develop.

DIFFERENT PEOPLE-DIFFERENT VALUES   S 6804
14 min.   Color   LMH   BFA-77

Takes us to cultures around the world, showing that people's differences often depend on values they learn from many groups. The focus moves from national to regional, community, and family groups, finally resting on individuals. Viewers come to recognize that every person is different.

DISCOVERING LANGUAGE: HOW ENGLISH CHANGED IN AMERICA S 5410
11 min. Color MH Cor-73

This film shows how the early colonists added Indian, French, Dutch and Spanish words to their English language and how new phrases developed along with new lifestyles in America.

DISCOVERY IN THE DEEP S 5601
6 min. Color H Dbldy-76

This film illustrates some of the history being rewritten as a result of the oceanographic discoveries being made by an ocean-going research laboratory, the Glomar Challenger.

DOES ANYBODY NEED ME ANYMORE? S 2142
38 min. Color MH LCA-75

The children are grown and she feels barely needed, but her simple hard working husband can't understant it.

EARLY MAN IN NORTH AMERICA S 6402
13 min. Color MH F Inc-72

Describes the complex Indian cultures which flourished in the pre-Columbian period.

EARTH BENEATH THE SEA S 12121
28 min. Color MH McG-76

Demonstrates several of the techniques which are employed to study the natural history of the ocean bottom and briefly shows how data thus collected are interpreted and put to use.

EARTH RESOURCES TECHNOLOGY SATELLITE S 5602
6 min. Color MH Dbldy-76

Demonstrates how space technology can now explore some of the Earth's important resources and the continuing changes in the geography of our globe.

ECHO OF ANGER, ECOLOGY-MAN VS. LAND S 2096
52 min. Color MH Xer-75

This film was produced in the coal mining Appalachian region of West Virgina, Kentucky and Ohio and shows the struggle that is going on between strip miners and groups opposed to their methods. It reflects the attitudes of the people most immediately affected by the controversy. Poses basic questions regarding the need for energy, corporate responsibility, government regulation, and man's environment.

EGYPT: THE STRUGGLE FOR STABILITY S 12281
29 min. Color HA LCA-76

A picture of present-day Egypt emerges in this study of a little understood people, still caught in the days of the wagon wheel as they struggle to develop their own blast furnaces. In a land potentially rich in natural resources, the poverty is among the worst in the world, and through it all flows the lifeblood of the nation, the nile, and the warmth of the Egyptian spirit.

ELECTIONS IN THE UNITED STATES S 6806
17 min. Color MHA BFA-76

How was the right to vote originally conceived? How has it changed during American history? How are our voting choices determined? How can our involvement in government extend beyond voting? This film will help to answer these questions.

ENDLESS SEA, THE S 12316
29 min. Color MHA LCA-73

Sailing the oceanographic vessel, CSS Hudson, we descend into the beautiful, infinite world of the deep, exploring its soaring mountains and lovely pastures of plankton. We emerge with a rapture clouded by concern in the event that man does not conserve these rich resources.

ENERGY: A MATTER OF CHOICES S 6357
22 min. Color LMH EBE-73

Gives an overview of the energy sources we depend on. Surveys the attitudes and technological forces that are the basis for our patterns of energy consumption.

ENERGY: LESS IS MORE S 6193
18 min. Color MH Chur-75

An investigation of the need for slowing the growth of energy consumption and ways in which this can be done.

ENERGY: NEW SOURCES S 6194
20 min. Color MH Chur-75

This film explores the potential and limits of new technologies including solar, fusion and geothermal. An argument for developing a variety of options.

ENERGY: THE DILEMMA S 6195
20 min. Color MH Chur-75

This film discovers energy growth patterns, past, present and future. It explores problems of supply and demand, depletion of fossil fuels, our dependency, and ecomomic and social problems.

ENERGY: THE NUCLEAR ALTERNATIVE S 6299
20 min. Color MH Chur-74

Deals with the nuclear power program as a controversy. There is a brief survey of the nuclear plan building program and an explanation of how a reactor powers a turbogenerator to make electricity. Thereafter, the film explores operational problems and hazards.

ENERGY CRISIS: THE NUCLEAR ALTERNATIVE, Part I S 12093
28 min. Color H Xer-75

Examines the promise and problems of nuclear power generation. Tells what nuclear power is, how it works and how this major alternative to fossil fuel energy can help close America's generation gap.

ENERGY CRISIS: THE NUCLEAR ALTERNATIVE, Part II S 12094
25 min. Color H Xer-75

Sheds light on the considerable controversy about the safety of nuclear plants. Interviews experts on both sides of the question. Also discusses solar and geothermal energy, nuclear fusion and magnetohydordynamics. Shows that we still have much to learn about the design and operation of nuclear plants.

ENERGY FOR THE FUTURE S 6629
18 min. Color MH EBE-76

Establishes the need for diverse sources of energy to supplement and eventually to replace fossil fuels. Also, examines energy alternatives for the future.

EQUALITY UNDER LAW: CALIFORNIA FAIR HOUSING CASES S 9857
20 min. Color JH EBE-69

Reviews the turmoil of 1964 election in California when the people were asked to vote on an amendment that would nullify the enforcement of open housing laws. Excerpts from the majority opinion underscore the conflict between human rights and property rights.

EQUALLY FREE S 12086
21 min. Color MH NGS-75

Shows the philosophical and practical implications of slavery debated from tavern to committee room. Shows a compromise being reached at the Continental Congress.

FABLE OF HE AND SHE, THE S 5763
10 min. Color KELMHA LCA-74

Clay animation executes the concept of sex stereotyping with humor and whimsey. Tells a tale of the "Hardibars" and "Mushamels" who discover that traditional male and female roles can indeed be discarded.

FAMILY OF THE ISLAND: HER NAME IS WASAMATHA S 6517
12 min. Color MH McG-76

Wasamatha, a 10-year-old girl growing up in the Fiji Islands, learns an important lesson in responsibility in this film about a family living on an island.

FELIPA, NORTH OF THE BORDER S 6444
20 min. Color MHA LCA-70

A young bilingual Mexican girl of immigrant parents gets some early experience when she volunteers to help her uncle learn English.

FOOD STAMPS S 12111
25 min. B&W HA CED-76

Consumer information on food stamps-how they work, where to apply, who qualifies.

FOR YOU, MR. BELL S 6453
19 min. Color MH LCA-73

Highlights how Alexander Graham Bell exhibited, in both his personal life and his work, and exuberant, inquiring approach to life, and shows the range of his genius.

FREE TO BE: YOU AND ME S 2134
42 min. Color MHA McG-74

Assembled from the original Emmy-Award winning TV special, film emphasizes freedom of spirit and the importance of making life choices based on individual desire.

FREE TO CHOOSE S 6625
16 min. Color MHA FFair-74

This film reminds us that people, regardless of sex, are able in many skills and should be discouraged from pursuing them because of stereotyped roles of the past.

FREEDOM TO SPEAK S 2651
23 min. Color JH EBE-67

Presents a case study in the controversial area of individual liberty. It is based on the case of Feiner vs. New York (1951), involving the basic freedom of expression. Film is open-ended, to encourage student inquiry and class discussion.

GANDHI: A PROFILE IN POWER S 12319
25 min. Color H LCA-79

Gandhi, quietly, as in life, reveals in this interview his belief that love can replace force in changing the minds of others.

GEORGE WASHINGTON CARVER S 4641
11 min. B&W JH BFA-67

Using historic footage of Dr. Carver at work in his laboratory during the early 1930's, this film traces the life of this great American scientist who was born a slave in 1864. Cotton, the foundation of an agricultural South, was already declining because cotton gave nothing back to the land on which it fed. Then came "Boll Weevil!" This migrant insect from Mexico threatened cotton production even more. A farming revolution was needed to save the economy of the South. Dr. Carver experimented ceaselessly until he discovered that the peanut plant would enrich the starved land.

GERONIMO JONES S 9946
21 min. Color JH LCA-70

Describes the feeling of an Indian Boy who sees himself stereotyped. He is torn between his heritage and the modern world. His feelings are brought to a climax when he trades a treasured Apache medallion for a television set on which he and his grandfather see the Indian portrayed as "bad" and "uncivilized."

GIFTS S 6494
19 min. Color LMH SEE-75

Tells how we have polluted our rivers, air and lakes and what effects pollution has on people.

GOVERNING THE CITY S 9020
12 min. Color H McG-70

Shows two branches of city government, the executive and the legislative, working together to govern the city. Describes the Mayor's duties and responsibilities and shows the City Council in action. Points out the interrelationship between the Council and Mayor's office.

HIGH SCHOOL

GUIDANCE FOR THE 70's: PUTTING YOURSELF TOBETHER S 6509
16 min. Color H BFA-74

An unrehearsed interaction between a moderator and students reveals a technique for handling a common problem that many kids face; defining the relationship between own inner self-image and the external pressure from others. Should leave many questions and exercises for continued discussion.

GREAT DEPRESSION, THE S 12225
32 min. Color MHA BFA-76

Reveals something about the values and the psychology behind the Great Depression. Gives young viewers new sights into what the 1930's meant to the average American.

GUIDANCE FOR THE SEVENTIES: SELF-ESTEEM S 6102
18 min. Color JH BFA-71

Stresses the importance of building good feelings about ourselves because self-esteem is a basic quality of an effective human being. Explains "self-image" by showing young people at a seminar where they model their self-image in clay and discuss and evaluate the figures.

GUIDANCE FOR THE SEVENTIES: WHO'S RESPONSIBLE? S 6103
19 min. Color JHA BFA-71

Explains that individuals often place the responsibility for what they do outside of themselves. There is a need for correcting our own errors and re-inforcing our successes by taking credit for what we do well. The message of the film is "I am the cause of my own effects."

GUILTY BY REASON OF RACE Part I S 12047
GUILTY BY REASON OF RACE Part II S 12048
49 min. Color H F Inc-72

Describes the detention of Japanese-Americans in camps during World War II and points out the danger of Execution Order 9066 for future minority groups.

HARMONY S 5477
8 min. Color MH Wom-75

A witty animated film that describes a few of the ways men and women take on sex roles to help them achieve "harmony."

HERITAGE IN BLACK S 2757
27 min. Color JH EBE-69

Presents a very thorough review of the history and contributions of the Negro in the United

States. Sweeps from the American Revolution and the first rebel casualty, a black sailor, to the Civil Rights movement and the dream of Dr. Martin Luther King. Makes use of numerous new photographic techniques to make this a fast moving and highly effective presentation.

HERITAGE OF THE NEGRO S 2717
30 min. B&W JH Ind U-68

Explores heritage of the Negro through examination of civilization and achievement of ancient Africa and their significance to the American Negro today. Explores the art, sculpture, and pageantry which today reflect the old cultures.

HITLER: ANATOMY OF A DICTATORSHIP S 2955
23 min. B&W JH LCA-71

A chronological and realistic approach to the story of Nazism and Hitler's rise to power. Describes Germany as a nation depressed morally and economically and looking for a leader offering simple solutions and a glorious future. Covers Hitler's career to the end of World War II.

HOLOCAUST (4 Parts) Color HA LCA-78
Part 1: The Gathering Darkness S 2200
Part 2: The Road to Babi Yar S 2201
Part 3: The Final Solution S 2202
Part 4: The Saving Remant S 2203

The systematic extermination of 6 million Jews through a "final solution" devised by Adolf Hitler. The complete original production runs 7½ hours and consists of four parts.

HOUSE THAT JACK BUILT S 5055
9 min. Color JHA LCA-67

Deals with modern man's quest to improve the quality of life and add variety in a world where conformity rules. The main character in this film is caught up in the jet-set rat-race when he becomes richer and more powerful than his neighbors.

HOW MANY EVES? S 6918
15 min. Color MHA WK-79

Tells the story of Eve Parada and her confrontation with an employer who has accepted women only in traditional roles of wife, mother, daughter or sweetheart-personal, supportive relationships.

HUNGRY WORLD (Science New Frontiers Series) S 6501
14 min. Color LMH BFA-75

Even though several methods are being employed to increase food supply, should we consider changing our eating habits or give up some foods and try others? Film discusses the possibility that drastic adjustments are possible in order to help increase the world's food supply.

"I HAVE A DREAM...": THE LIFE OF MARTIN LUTHER KING S 1549
28 min. B&W JHA BFA-69

Uses actual news film footage to explore the story of the life of this dedicated man and the forces that brought him to the leadership of his people. Portrays the civil rights movement of the 1950's and the 1960's and helps develop an understanding of Dr. King's philosophies and ideas.

IMMIGRANT EXPERIENCE: THE LONG, LONG JOURNEY S 2816
30 min. Color JH LCA-72

This is the story of the American dream and the American reality as it was lived by one immigrant family who came to the United States in 1907 from Poland. Describes their efforts to adjust to the new and bewildering lifestyle and their efforts to survive. Shows how their dreams of a lifetime are just now being realized through their grandchildren.

INDIANS IN THE AMERICAS S 6734
20 min. Color LMH BFA-71

Examines many of the contributions of the North and South American Indian to American heritage and to the world.

ISRAEL: ITS HISTORY AND PEOPLE S 6410
17 min. Color MH AHan-75

Produced after the 1973 war, film presents a balanced and objective view of Israel.

JACKIE ROBINSON S 2728
27 min. B&W LJH Ster-67

Describes Robinson's career as the first Negro major league baseball player. Shows a revealing insight into the nature of prejudice and antipathy in human relations.

JAMES WELDON JOHNSON S 6247
12 min. Color H Oxf-73

The story of a black man decicated to his people and his country. His career included service as an American consul of Nicaragua and Venezuela. He also served as executive secretary of the National Association for the Advancement of Colored People. The film includes a visual interpretation of his poem entitled "The Creation."

JAPANESE AMERICAN (Frome Magic of the Atom Series) S 12102
30 min. Color H Handel-76

Outlines the history of the first Japanese to come to the United States, the enactment of the Exclusio Act of 1924, the internment of Japanese-Americans after the surprise attack on Pearl Harbor, and the contributions they have made to America's heritage.

JEWISH WIFE S 12151
28 min. Color HA Dbldy-76

This award winning film portrays the drama and the pain of a Jewish woman who must say goodbye to her Aryan husband in Germany during Hitler's reign. The emotional dilemma has universal implications as we watch the woman's attempts to be strong as she crumbles beneath the agony and dehumanization of this experience.

JONAS SALK S 6062
20 min. Color LJH McG-68

Depicts the work of Jonas Salk in 1952 as he sought ways of combating polio which, at that time, was crippling thousands of children and killing many. Shows Dr. Salk as he works in his laboratory to find ways of eliminating other diseases.

JUSTICE, LIBERTY AND LAW S 1473
20 min. Color H Chur-69

Introduces the profound conflict of a free society-how a government is to enforce order while providign justice and a maximum of freedom to the indivudual. Sets the Bill of Rights in historical perspective.

LADY IN LINCOLN MEMORIAL S 9991
19 min. Color JHA NYT-71

Traces Marian Anderson's career from childhood to her early singing days in churches and small concert halls, through her trimphant concert tours of Europe and America, to her historic performance at the Lincoln Memorial in 1939 after she had been denied the use of Constitution Hall. Tells how Marian Anderson expressed her commitment for change through her art.

LAND USE AND MISUSE S 6684
13 min. Color MH LCA-73

Explains why careful land surface utilization is vital to man's existence. It shows how deforestation, industrial and agricultural abuses and urban development can create loss of water, crops, wildlife and climate conditions.

LATINO PROFILES: LIVING IN THE U.S. TODAY — S 6735
21 min. — Color — MH — BFA-77

Promotes positive self-concepts by viewing Latinos of differing backgrounds and occupations who are living productive and satisfying lives.

LEARNING TO CARE — S 1880
27 min. — Color — HA — Aims-72

The story of a dance teacher in the Las Palmas School for Girls who experiences rewarding signs of rehabilitation and growing self-awareness.

LET THEM COME WITH RAIN — S 12143
24 min. — Color — LMHA — Jour-76

This is the story of Botswana a bone-dry, land-locked country in Southern Africa. As the newly independent country begins its painful, early steps toward modern nationhood, it must cope with the economic problems of unearthing its vast mineral wealth and the development of adequate water resources. As importantly, it must adapt its traditional family and tribal oriented culture to its desire for modern society.

LINCOLN'S GETTYSBURG ADDRESS — S 8201
15 min. — Color — MH — Oxf-73

Traces the widening breach between North and South, the elections of 1858 and 1860, and highlights of the Civil War to the Battle of Gettysburg. Culminates with Charlton Heston's delivery of Lincoln's great speech.

LINDA AND BILLY RAY FROM APPALACHIA — S 9967
15 min. — Color — JH — EBE-70

The story of an Appalachian family that comes to live in Cincinnati. It describes the typical problems that each member of the family encounters in attempting to adapt to city living.

LITTER MONSTER — S 6672
16 min. — Color — LMHA — A Hig-76

Dramatic sequences illustrate the ways in which litter destroys the beauty of our surroundings. Points out worthwhile projects to which funds might be allocated if the costly litter problem could be eliminated. Other sequences show what youngsters can do to encourage proper disposal of litter. Open-ended to stimulate class discussion.

LIVING CONSTITUTION — S 9676
16 min. — Color — JH — Cahill-68

Shows that on September 17 1787, a Constitution presented by James Madison was signed by the delegates of the convention. The plan did not become law until the states were guaranteed a Bill of Rights. George Washington became the first President under the new government and the Bill of Rights the first ten amendments to the Constitution.

MAINLAND SOUTHEAST ASIA S 6333
13 min. Color MH VEVA-75

Provides a sweeping, colorful view of the area, including the home of a typical Bangkok family; a logging camp in which elephants are the beasts of burden; a thriving market in Cambodia; tin-making in the rivers of Malaysia combining to reveal the many faces of this varied land.

MAN AND THE STATE: HAMILTON AND JEFFERSON ON DEMOCRACY S 12117
28 min. Color H BFA-75

Alexander Hamilton and Thomas Jefferson are taken out of their time and forced to react to various crisis in American history. They still disagree on issues regarding the strength of the Federal government, the interpretation of the Constitution and the relationship between government and business. Similar intellectual currents continue to shape the U.S. today.

MARTIN LUTHER KING, JR.: A MAN OF PEACE S 12024
30 min. B&W MH Jour-75

An intimate look at the man, the minister, the father, and the leader of the civil rights movement. Dr. King expresses his philosophy of non-violence, his thoughts on the future path of the civil rights movement, the role of organized religion in bringing about social change, and his personal feelings about death.

MARTIN LUTHER KING, JR. - FROM MONTGOMERY TO MEMPHIS S 1548
27 min. B&W LMH FA-69

Opens with the sequence describing Dr. Martin Luther King's courageous leadership in the struggle against bus segregation in Montgomery, Alabama. Influenced by his example, a mass movement developed to oppose the pervasive system of segregation in the South. Tells how the civil rights campaigns in Albany, Georgia, and Birmingham, Alabama, and the massive march in Washington helped bring about meaningful civil rights legislation. The film ends with Dr. King's assassination in Memphis, Tennessee.

MATTHEW ALIUK: ESKIMO IN TWO WORLDS S 8352
18 min. Color MH LCA-73

An Alaskan Eskimo boy makes a sacrifice for an uncle who has found it impossible to assimilate into the life of present day Anchorage.

HIGH SCHOOL

MAYA FAMILY TODAY S 1013
19 min. Color MH Aci-72

Chronicles the life of one Mayan family in a village in Southern Mexico where the Indians live much as their ancesters did.

MEGALOPOLIS: CRADLE OF THE FUTURE S 2694
22 min. Color H EBE-63

Examines the life and problems of the Megalopolis, the urbanized northeastern seaboard extending from Boston to Washington, D.C. It presents photographic highlights of metropolitan centers, transportation networks, harbors, suburban and rural areas, and points out the need for better organization of the suburban sprawl in the future course of urbanization.

MEXICAN-AMERICAN FAMILY S 6411
17 min. Coloe HA AHan-75

Gives the viewer an insight into the way a Mexican-American family lives-the traditions they maintain, their difficulties adjusting to a new language and a new society and the efforts and sacrifices each must make to keep the family together.

MEXICAN-AMERICAN HERITAGE AND DESTINY S 2427
29 min. Color JH Handel-72

The story of Roberto, whose friends call him a Chicano. He feels like a second class citizen until he recognizes the cultural achievements of his ancestors, the impact of their history on the United States and the success of Mexican-Americans in the mainstream of our society. Generates respect for the second largest minority group in the U.S.A.

MEXICAN OR AMERICAN S 9111
17 min. Color JH Atlan-70

Depicts the life of a professional Mexican-American who tries to maintain his cultural background. Shows what happens when the two cultures clash.

MIDEAST: LAND AND PEOPLE S 6827
21 min. Color LMHA BFA-77

Emphasizes the Mideast's cultural diversity and the powerful Islamic bond linking Arabs, Iranians, and Turks. It stresses an awareness of problems and opportunities faced today by Islamic cultures in rapid transition.

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MIGUEL: UP FROM PUERTO RICO S 9949
15 min. Color LMHA LCA-70

Portrays a close family relationship. Presents an inspiring lesson in resourcefulness and discusses the advantages of biculturalism. Compares life in a crowded industrial city with life in open country.

MINORITIES: FROM EUROPE S 6192
14 min. Color LMH Cor-72

Explains that American culture reflects many nationalities owing to the fact that most people in North America have roots in other countries. Helps develop an understanding of the development of ecomomic and political power.

MINORITIES: PATTERNS OF CHANGE S 6337
13 min. Color MH Cor-72

Depicts the conditions of minority groups today, comapring these conditions to those of the past, and speculating about what these conditions might be in the future.

MINORITY PIONEERS: A WESTERN ANTHEM S 6334
18 min. Color MH VEVA-73

Describes the contribution of various ethnic groups to the opening of the American West.

MINORITY YOUTH: ADAM S 5179
10 min. Color MH BFA-71

An American Indian, Adam, speaks candidly about his cultural heritage and his place in today's society. He discusses misconceptions and stereotypes which are damaging to his people. Basically, Adam is an American who has the wants, abilities and interests of his Anglo peers.

MINORITY YOUTH: AKIRA S 6131
15 min. Color MH BFA-71

A Japanese-American youth, Akira, tells how it feels to ve a part of two cultures. He speaks Japanese and practices traditional Japanese customs at home, and he leads a typical American boy's life with his friends at school. The film places a premium value on having a bi-cultural and bi-lingual background.

MINORITY YOUTH: ANGIE S 5180
11 min. Color MH BFA-71

Angie expresses her personal feelings about being a Mexican-American. She is proud of the fact that her family surrounds the children with love instead of material things. She questions the prejudice she sees exhibited against Mexican-Americans in education and employment opportunities.

MINORITY YOUTH: FELICIA S 6132
12 min. Color MH BFA-71

Felicia talks about the effects of discrimination and prejudice on young blacks' goals and aspirations. Felicia is also concerned about the apathy of adults in her community. She hopes to go on to college and, if she succeeds, would like to return to her neighborhood and try to improve it.

MISS, MRS., OR MS. - WHAT'S IT ALL ABOUT S 12233
25 min. Color LMHA Carou-77

A special report for young people that shows how the term "Ms." has become an established part of our vocabulary and how women are becoming newsmakers than onlookers in our society. The stereotyping of traditional roles for boys and girls are discussed by news correspondents Sylvia Chase and Christopher Glenn.

MOONWALK S 2143
43 min. Color ELMHA LCA-76

In July, 1969, the spaceship Apollo II began a voyage that culminated in man's first steps on the moon. There is virtually no aspect of that historic journey that does not appear in this unique documentary-from the spectacular blast-off footage achieved by over 200 cameras, to the astronauts in space and their landing in the lunar module, to the splashdown and return to earth.

NATION OF IMMIGRANTS Part I S 12211
NATION OF IMMIGRANTS Part II S 12212
50 min. B&W MHA F Inc-77

Stresses the fact that the uniqueness of America is the diversity of its people and the fact that very few immigrants found America a land of milk and honey. Using historical materials, it is based on the book of John F. Kennedy.

NAVAJO GIRL S 6702
17 min. Color LMH Xer-77

The hard realities of daily life on an Indian reservation are depicted in this film about 10-year-old Kathy and her happy, loving Navajo family.

NAVAJOS OF THE 70'S S 9289
15 min. Color MH Cent-71

Presents the culture and plight of the Navajo. Deals with the history, customs, economics, current problems and future prospects of the Navajo Indians. Shows clothing, housing, transportation, farming, schooling, medical care, coal mining, lunbering and water shortages. Includes scenes of ancient ceremonies.

NAZI GERMANY: YEARS OF TRIUMPH S 1507
29 min. B&W F Inc-64

Appointed Chancellor in 1933, Adolf Hitler heads a shaky coalition in the German Government. First, he controls but three of the eight Cabinet posts. Second, he is still in the shadow of president Von Hindenburg. The Nazis begin a propoganda campaign against the Communists, and arrange for Reichstag building to be set afire. Hitler uses this as an excuse to secure dictatorial powers in the "crisis."

NEGRO SLAVERY S 1651
25 min. Color MHA McG-69

Explores the history of slavery in the United states and its role in the economy of the country. Depicts the life of the American slave and the gradual division of American society over the slavery issue, which culminated in the Civil War.

NEW SOLAR SYSTEM S 6690
18 min. Color MH Couns-77

This film deals with the results of the automated Spacecraft which have enabled scientists to probe the planets from close-up. The results has been a new portrait to the planets of the solar system, and their interactions with the sun and space.

NICHOLAS AND ALEXANDRA: THE BOLSHEVIK VICTORY, 1917 S 12299
25 min. Color HA LCA-76

The October Revolution-war and counterrevolution-follows the original Russian uprising. In the end the Bolsheviks seize power. The enitre royal family is executed at bleak Ekateringberg deaths close the door on a long age of imperialism and begin a new era.

NICHOLAS AND ALEXANDRA: PRELUDE TO REVOLUTION, 1904-1905 S 12297
30 min. Color HA LCA-76

Shows the terrible contrasts of Russia-the workers' seething, powerless misery and the Tsar's total power. Beginning with the birth of the hemophiliac heir, the Empress desperate belief in Rasputin and the rise of young radicals Lenin, Statlin and Trotsky, this episode culminates in Bloody Sunday 1905.

NICHOLAS AND ALEXANDRA: WAR AND THE FALL OF THE CZAR, 1914-1917 S 12298
29 min. Color HA LCA-76

As Russia flounders in the quagmire of internal revolt, Tsar Nicholas sends millions of men into

World War I. As protests build against the government, Rasputin's assassination renders the Empress helplessy grief-stricken. Finally, the Tsar abdicates and the show of the Revolution becomes reality.

NOBODY OES THERE: ELLIS ISLAND S 5057
9 min. B&W MH ACI-69

A pictorial essay on the now-abandoned Ellis Island that served as a getaway to the New World for 30 million European immigrants. Presents facts about America's immigrants in an understandable and touching human framework. Tells how Ellis Island will be made into a National Park.

NORTH AMERICAN INDIAN: HOW THE WEST WAS WON-AND HONOR LOST S 2972
25 min. Color MH McG-71

Describes the making and breaking of treaties, the removal of the Indians to the West, the trail of tears, the destruction of the buffalo, the savage battles and the final wars ending in the defeat of Geronimo in 1886.

NORTH AMERICAN INDIAN: LAMENT OF THE RESERVATION S 2973
24 min. Color MH McG-71

This is an uncompormising record of life on an Indian reservation-a life plagued by hunger, poverty, unemployment and high infant mortality. Describes the sacrifices an Indian must make in order to live on a reservation and remain an Indian.

NORTH AMERICAN INDIAN: TREATIES MADE-TREATIES BROKEN S 2971
22 min. Color MH McG-71

The Treaty of Medicine Creek, which grants the Indians of the State of Washington the right to fish and hunt for "as long as the grass grows and the sun comes up in the East," is being desputed today by state officials on the basis of conservation. The Indians say this is typical of the way white America deals with the Indians.

OTHER WOMEN, OTHER WORK S 6302
20 min. Color MHA Chur-73

A number of women who are working in traditiionally male fields are shown. The film is concerned with their drive to find a kind of work that satisfies them, and thoughts about their anomalous role in a male oriented society.

OUR POISONED WORLD: THE HUMAN RACE IS LOSING S 6467
30 min. Color MH TLF-75

This film points out the reasons why the human race is losing the fight against the contaminating effects of pesticides, garbage, noise and the pollution of our air and water.

HIGH SCHOOL

OUR TOTEM IS THE RAVEN S 6209
21 min. Color MH BFA-72

Dramatizes an Indian boy's ordeal of endurance and ritual ascent to manhood. Underscores the problems resulting from the clash between customs and twentieth century values.

ONCE UPON A WILDERNESS S 6707
20 min. Color Statnton-77

Stresses the need of more knowledgeable concern for our vanishing wilderness, posing questions about our role in the total environoment.

OPERATION BREADBASKET Part I S 12263
OPERATION BREADBASKET Part II S 12264
56 min. Color HA McNeil-79

This film chronicles the formulation, activities and aims of the civil rights movement effort founded by Dr. Martin Luther King, Jr., and the Rev. Jesse Jackson in Chicago, Illinois. The two-part film was written and directed by Robert Culp.

OUR CHANGING CITIES: CAN THEY BE SAVED? S 6370
17 min. Color MH EBE-72

Describes how the falure to meet urban crises is causing a critical breakdown with cities.

PEOPLE: BRINGING LIFE TO THE CITY S 9160
13 min. Color LMH Jour-71

Examines the idea of an ethnic neighborhood and presents a variety of situations in which people act out parts of their own particular tradition. Examples presented are a Chinese New Year celebration, an ice-hockey game, a Mexican Christmas party, and a Black choir singing gospel music.

PIECE OF THE ACTION S 6412
19 min. Color MH NBC-69

Presents the case history of Detroit after a riot that completely shut down the city. Shows that the riot generated response from industry and government and spawned actual, concrete programs for training workers, creating jobs, and providing business opportunities.

PEOPLE OF THE STATE ENACT S 2633
29 min. Color MH Jam H-67

Dramatizes the normal working processes of a typical two-house state legislature. The Senate Chamber, the House Chamber, committee rooms and legislative offices in the State Capitol are the settings for most of the action. A professional actor plays the part of a freshman legislator faced early in his first term with the need to make a decision on a controversial measure-a-measure which remains for story purposes, unidentified. Real legislators appear with the actor as the picture explores the processes of lawmaking on the state level, from initial wording of the bill to the final vote.

POLITICAL PARTIES IN AMERICA: GETTING THE PEOPLE TOGETHER S 6883
20 min. Color H EBE-79

Shows how and why political parties function by examining them at work from the grass roots to the national level.

POLITICAL PARTIES IN THE UNITED STATES S 6832
19 min. Color MHA BFA-76

What is a political party? How does it function? What are the advantages and disadvantages of our two-party system? This film will help viewers find answers to those questions. It includes a definition and history of American political parties and includes a lucid account of the importance of third parties and splinter groups with the two-party system.

POLITICS AND YOUTH S 6431
15 min. Color H Oxf-73

The opinions of young people from different parts of the country, of all races, and with varying political viewpoints are presented in a manner stimulating evaluation and response.

POLITICS, POWER AND THE PUBLIC GOOD S 6910
20 min. B&W MHA LCA-72

Considers the abuses of power as displayed in an edited version of motion picture "All the King's Men," based on the life of American demagogue Huey Long.

POLLUTION: AIR, LAND, WATER, NOISE S 6748
17 min. Color LMH POF-76

Depicts our water supply in danger of becoming poisoned and the air we breathe as being filled with noxious chemicals. It offers a challenge to those concerned and willing to cooperate in the search of workable solutions.

POPULATIONS S 6286
16 min. Color LMH Cent-72

Defines populations and investigates the social structure of various populations. Considers the factors that cause a given population to grow or decline. Discusses physical factors, natural controls, territoriality, over-crowding and alien species.

POST-WAR WORLD S 2760
30 min. B&W MH Pathe-60

Contents describes the first United Nations meeting, efforts to relieve hunger in Europe, the beginning of the post-war trials, Japan becoming a democracy, the assassination of Gandhi, the invasion of Czechoslavakia by Russia, and the birth of Israel.

POWER FROM THE EARTH S 6622
14 min. Color H Dbldy-76

This is the story of the scientific search for geothermal energy in many parts of the world.

POWERS OF THE PRESIDENCY: ARMED INTERVENTION S 1380
32 min. Color MH BFA-75

In this film, the complexity of presidential decision-making is shown. An international crises arises and the President must choose a course of action and on the basis of fast changing and often conflicting information.

PREJUDICE: A LESSON TO FORGET S 6676
17 min. Color H AEF-76

Traces the racial, religious and ethnic prejudices in historical sequence from the founding of America to current Black-White-Chicano conflicts.

PREJUDICE: CAUSE, CONSEQUENCES, CURES S 12135
24 min. Color HA McG-74

News clips, historical photographs, and interviews with leading psychologists are used to survey the causes, consequences, and cures of prejudice. The film also explores the remedies for prejudice; legal measures, group techniques, consciouness raising, and organized resistance by minorities.

PRESIDENT AT WORK S2654
30 min. B&W MH EBE-67

Follows President Johnson and his many duties. Shows him meeting with representatives from foreign countries as well as with members of his Cabinet and Congress. Describes the many challenging situations he faced, his efforts to create the Great Society, and his influence on people and nations.

PRESIDENT OF THE UNTIED STATES: TOO MUCH POWER? S 2981
25 min. Color MH EBE-72

Examines and explains presidential power and the numerous checks on this power. Explores the history of the presidency through film clips and etchings. Analyzes the use of power by Lincoln, Jefferson, both Roosevelts, Truman, Kennedy and others. Commentator is Hubert H. Humphrey.

PRISON, Part I S 2341
PRISON, Part II S 2342
59 min. Color MH Pa Br-71

Filmed at Bucks County Prison in Doylestown, Pennsylvania, this film probes the reality of prison life. Interviews with prisoners bring out charges of racism, prejudice, and lack of respect for human dignity. Warden Chase agrees that prisons make men more bitter and that they should not be separated from society through the use of a wall.

PRIVILEGE OF PRIVACY S 12170
30 min. Color MH Xer-76

Discusses the rights of individuals to be secure in their houses, papers, and the effects against unreasonable searches and seizures.

PROBLEMS OF CONSERVATION: OUR NATURAL RESOURCES S 6359
11 min. Color LMH EBE-70

Identifies those natural resources which are in danger of depletion or destruction by man; discusses man's reliance on natural resources and his simultaneous misuse of them.

PROJECTION 70'S: URBAN SYSTEMS S 2367
25 min. Color MHA AEF-71

Explores ways of coping with increasing urban problems such as adequate housing, transportation, communication, and trash disposal.

PUBLIC WILL S 12016
27 min. Color MH Oxf-72

Explores the responsibilities of city governments and the endless expectations of their constituents. Examines the citizen's ability, or inability, to interact in the decision-making process.

REPORT FROM WOUNDED KNEE S 5119
11 min. Color H Ster-71

This is a short story of the official attitudes and postures toward the American Indian that led to the infamous massacre of the Sioux Indians at Wounded Knee. Uses paintings by Remington and his contemporaries.

RESTLESS EARTH: GEOLOGY AND MAN S 6229
20 min. Color H Ind U-72

Explores the effect of man in future geological history. Tells how man is exhausting natrual resources which have taken millions of years to form and how man is producing more carbon dioxide then the oceans can absorb. Describes four billion years of the earth's history.

RICE FRAMERS IN THAILAND S 9198
19 min. Coloe LMH F Inc-69

The story of Payong, a rice farmer and mayor of a small village, who has built a water pump to flood his land so that he can plant two successive crops of rice, while other villagers wait for the rainy season. He urges the villagers to irrigate their lands even as he is doing, and thus increase their harvest. Shows traditional ceremonies in which the King blesses the rice at the beginning of the planting season and those in which the Buddhist priests bless the crops when the first harvest is in. Contrasts old ways with the new.

RIGHT ON/BE FREE S 6535
13 min. Coloe LMHA F Fair-71

The strong sense of identity of the Black American artist, as well as the black mood and temperament, is expressed in music, poetry, painting and dance.

RISE OF HITLER S 1520
28 min. B&W H F Inc-75

Traces the early adult life of Adolf Hitler to his assumption of power in Germany.

RISE OF THE AMERICAN CITY S 2825
29 min. Color MH EBE-69

Identifies the growing problems of large cities and explains that century old institutions often seem inadequate and unable to deal with the human problems in an age of technology. Includes statements by John Lindsay, Mayor of New York City, and Godfrey Cambridge, black comedian and social observer.

ROLE OF THE CONGRESSMAN S 6858
20 min. Color H Xer-72

An impressionistic portrayal of the pressures, responsibilities, powers associated with the role of a U.S. Congressman. Contrasts the work of Representative Richard Bolling, a Democrat representing a central city, with the work of Representative Chester Mize, from a rural Kansas district.

ROLE OF THE INTEREST GROUP LEADER S 6703
16 min. Color H Xer-76

This film follows the daily activities of a professional lobbyist. We see him visit influential industry leaders, community people and congressman in an attempt to influence public opinion and policy.

ROOSEVELT AND HOOVER ON THE ECONOMY: MAN AND THE STATE — S 12228
18 min. — Color — MHA — BFA-76

The viewer is asked to evaluate the conflicting views of Herbert Hoover and Franklin Roosevelt on deficit financing, bureaucracy and the role the federal government would play in people's lives.

ROOTS (12 Episodes) — S 12171-
Color — HA — S 12182

An eloquent testimonial to the indomitability of the human spirit, the story traces one american family from the birth of a boy called Kunta Kinte in Gambra West Africa in 1750. The boy's abduction America as a slave leads to a fight for freedom of body and soul that continued throughout his own life and the lives of the generations that followed on the plantations of pre-civilian America.

RUSSIA/SIBERIA: THE WAY IT IS — S 6496
19 min. — Color — HA — See-73

A current view of Russia-its people, cities, country, art and architecture.

RUSSIAN PEASANT — S 6556
19 min. — Color — MHA — IF Fd-68

Discusses agriculture in Russia, and shows the dilemma of her peasants from Czarist times to the present.

SAUDI ARABIA: THE OIL REVOLUTION — S 12306
26 min. — Color — HA — LCA-76

A probing look at the world's richest oil-producing country reveals a nation that is changing almost day-to-day, with bizarre collisions between Muslim orthodoxy and the demands of modernization. Liberated women adopt Western dress and pursue their education: Bedouin wives remain veiled and submissive. In intimate glimpses of individual lives, we see the conflicts and tensions of a society in transtition.

SCIENCE SCREEN REPORT, VOL. 3, ISSUE 1: EARTH RESOURCES TECHNOLOGY SATELLITE — S 3601
18 min. — Color — MH — UnR-74

Details the functions of the Earth Resources Technology Satellite for inventorying, investigating and monitoring the Earth's resources on a global scale.

SCREEN NEWS DIGEST-VOL. XI, NO. 2: NATO-PAST, PRESENT, FUTURE — S 3140
18 min. — B&W — MH — McG-66

The focus story, NATO-PAST, PRESENT, FUTURE, tells how twelve nations formed the North Atlantic Treaty Organization to help stem the tide of Communism, which threatened to engulf all of Western Europe after World War II. Describes Eisenhower's role and that of Charles De Gaulle. Describes the formation of the common market and France's withdrawal in 1966. Discusses the adverse effects of his action on the part of France.

SCREEN NEWS DIGEST - VOL. IX, NO. 3: U.N. AT THE CROSSROADS S 3141
18 min. B&W MH McG-66

Examines in depth the crises and challenges facing the United Nations in the year 1966 when a successor for U Thant had to be found. Traces the history of the United Nations and the contributions made by its leaders in the pursuit of peace.

SCREEN NEWS DIGEST - VOL. X, NO. 3: NEW PROBLEM FOR THE U.N. S 3151
18 min. B&W MH McG-67

Examines the growing number of small countries seeking membership in the United Nations and the threat they pose to that world organization. The "problem of the microstates" is one of the new challenges facing the United Nations in its twenty-third year of troubled existence.

SCREEN NEWS DIGEST - VOL. X, NO. 6: WE, THE PEOPLE S 3154
18 min. Color MH McG-68

Examines the Federal Government of the United States and explains how it has worked for nearly two hundred years. Shows that, to function effectively and democratically, a government must have three major powers--to make laws, to enforce laws and to provide equal justice under law. Explains the system of checks and balances.

SCREEN NEWS DIGEST - VOL. XI, NO. 6: AMERICAN PRESIDENCY S 3164
18 min. Color MH McG-69

Traces the continuity of the American Presidency from George Washington to Richard Nixon. Illustrates significant events such as the Louisiana Purchase, the War of 1812, the Monroe Doctrine, the Great Gold Rush, the Civil War, the Winning of the West, the Industrial Revolution. Shows, also, the interior of the White House.

SCREEN NEWS DIGEST - VOL. XIII, NO. 2: IN PURSUIT OF PEACE S 3178
18 min. B&W MH McG-70

Traces the history of the United Nations from its birth through twenty-five years of hope and heartbreak in the pursuit of peace. It has grown from fifty-one countries in 1945 to 126 members in 1970. It continues to be, despite its not always successful history, the best machinery for peace in the world today.

SCREEN NEWS DIGEST - VOL. XIV, NO. 6: GOLDEN DOOR S 3191
18 min. Color MH McG-72

This is the story of Ellis Island, the Golden Door through which came more than 16,000,000 immigrants seeking to build a new life in a new country, and bringing to America the strength of their diversity. Among the most famous immigrants are Andrew Carnegie of Scotland, Albert Einstein for Germany, Samuel Gompers of England, Igor Sikorsky of Russia, Knute Rockne of Norway, and Fiorello La Guardia from Italy.

SCREEN NEWS DIGEST - VOL. XV, ISSUE 1: NATION WITHIN A NATION S 3194
18 min. Color MH HMN-72

Examines the winds of change that are sweeping across the lives of 140,000 Navajos on the largest Indian reservation in the world. Provides an insight into the dilemma of American Indians as they struggle to claim their future without sacrificing their culture and heritage.

SCREEN NEWS DIGEST - VOL. XV, ISSUE 2: MS. - THE STRUGGLE FOR WOMEN'S RIGHT S 3195
34 min. B&W MH HMN-72

Presents the people, places and events that have given impetus and leadership to this struggle for women's rights in America.

SCREEN NEWS DIGEST - VOL. XV, ISSUE 6: THIS WAY TO THE WHITE HOUSE S 3199
12 min. Color MH HMN-73

Captures the action and excitement of the nomination, election and inauguration of a President. Describes in detail the American electoral process. Shows democracy in action.

SCREEN NEWS DIGEST - VOL. XVI, ISSUE 6: FOCUS OF VICE-PRESIDENCY S 3206
15 min. B&W MH HMN-74

Describes the duties and functions of the Vice-President. Also touches on Presidential succession.

SEX ROLE DEVELOPMENT S 6846
21 min. Color MH McG-74

Examines the influence that sex roles and stereotypes have on people's lives. Shows examples of common stereotypes and the ways in which they are taught to children through books, television, toys, peers and adult behavior.

SHOPPING BAG LADY: LEARNING TO BE HUMAN S 6911
20 min. Color ELMHA LCA-75

Story of a fourteen-year-old girl, Emily, who is insensitive to the older persons around her. Through an encounter with an old "shopping bag lady," Emily learns sympathy and love for the elderly.

SITTING BULL: A PROFILE IN POWER S 12310
25 min. Color H LCA-79

The tragic but heroic saga of Indian-United States relations unfolds in this interview with Sitting Bull. What comes through, aside from the tragedy, is the character of a man who was a great statesman, military genius, prophet and poet.

SKATING RINK S 12311
29 min. Color ELMHA LCA-76

Dramatizes the problems of a teenage boy which stem from lack of self-confidence and the inability to express his real feelings. Describes the positive effects of emotional support from others.

SLAVERY AND SLAVE RESISTANCE S 1319
20 min. Color MH AF-69

Tells how the black man endured and resisted slavery at the risk of their lives. Presents the stories of the lives and achievements of some of the runaway slaves. Among them are Phyllis Wheatley, poet; William Wells Brown, first black novelist and playwright; Frederick Douglass, orator and editor; and others.

SOMETIMES WE FEEL S 5586
10 min. Color MH A Barr-73

A young Indian tells of the proud history of his people, and explains how they are now reduced to a life of sorrow, poverty and neglect on their desert reservation. Film discusses the dilemma of any group pushed aside by the rush of modern world.

SQUARE PEGS-ROUND HOLES S 5414
7 min. Color MH F-Fair-75

This animated film is based on the original story by Phyllis Harvey. It is an episode in the life of a cube who eventually finds his own unique way of life in a world of shapes.

STATE GOVERNMENT: RESURGENCE OF POWER S 6886
18 min. Coloe H EBE-76

Outlines the changing concepts and roles of state governments as they try innovative ways to deal with comtemporary peoblems.

STRIP MINE TRIP S 4036
11 min. Color LMH Chur-72

This film provides raw visual data on the effect of strip mining for coal as practiced in the United States today. It raises questions as to what our policy should be when protection of land conflicts with the need to obtain the fuel to meet our energy world.

SUN: ITS POWER AND PROMISE — S 12252
25 min. — Color — MH — Jour-75

A historical look at the sun as a symbol of power, creativity and life. Examines its role as a familiar as well as new source of energy.

TALES OF THRES CITIES — S 2429
31 min. — Color — HA — BFA-72

Visits to 3 cities on 3 different continents in 3 different stages of development shows different approaches to the problem of rapidly increasing population and makes some educated guesses about how or whether they will be able to solve them by the year 2000. Sjakarta, Indonesia; Caracas, Venezuela and Stockholm, Sweden are appraised.

THEY — S 6386
16 min. — Color — ELMHA — Cent-72

Film examines human society in microcosm. Deals with sensitive topics ranging from prejudice to high school cliques. Suggests to society as it is constituted now.

THEY CALL ME NAMES — S 6225
22 min. — Color — HA — BFA-72

Deals with the mentally retarded who are often told in various ways that they are different: Stresses the painful feelings that these people experience daily.

THIS FAR BY FAITH (Part I and II) — S 12191
59 min. — Color — H — MB-76

An entertaining and historically accurate look at the role the Black church played in preserving the African culture of Black Americans and the role the Black church plays today.

THOMAS ALVA EDISON — S 2683
30 min. — B&W — LMH — McG-63

Story of the life and contributions of Thomas Alva Edison toward modern living, particularly in the field of electricity.

TO ALL THE WORLD'S CHILDREN — S 2451
32 min. — Color — LMH — Unicef-75

This film, condensed from an ABC-TV broadcast, focuses on the lives of 3 children from Kenya, Paraguay and Ceylon, examing their common need for UNICEF'S help to improve their health and education. The camera also reveals the diverse music, dance, games and pageantry of each country.

TO BE GROWING OLDER S 8319
15 min. Color HA Budd-72

This film deals with the fact of an increasing life span in America and the problems that the aged encounter. The challenge of being a senior citizen does not belong solely to those over 65 but must also be shared by younger people and society in general. Film advises that we do less for the aged and more with them.

TO BE SOMEBODY S 2090
34 min. Color MHA AHan-68

Records the progress of a young Mexican-American woman who faces the unfamiliar world of the anglo in search of employment. Frustrated and desperate after several unsuccessful efforts to find work, she seeks the aid of a local training program.

TRADE BETWEEN NATIONS S 9474
22 min. Coloe MH BFA-67

Explains the influences of world trade on the economic development of the nations of the world. Highlights interdependence among Asiatic nations and the Untied States. Shows how levels of technology affect the production, exchange, transportation, and use of goods, and how world trade contributes to communication and understanding between people of the world.

TRAGEDY OF TRIUMPH S 12144
28 min. Color H Jour-75

Deals with the most critical world resource-food. Describes the economic, social and political implications of world hunger. Proposes establishment of a world food bank and intensification of the Green Revolution as possible answers.

TWO CITIES: LONDON-NEW YORK S 12021
23 min. Color MH LCA-73

A comparison of the quality of life and the approach to urban problems of London and New York.

TWO FAMILIES: AFRICAN AND AMERICAN S 6914
20 min. Color ELMH LCA-74

Depicts 2 family structures, one in Central West Africa and one in New York City, and explores what may account for their differences.

TWO INDIANS: RED REFLECTIONS OF LIFE S 2467
26 min. Color H Cent-73

An in-depth documentary study of two North American Indian high school students and their classmates.

Describes in may ways what it means to be an Indian today.

URBAN ALTERNATIVES S 6581
19 min. Color MH A Barr-73

Explores the problems of and some solutions for commercial development, transportation, decay, open space and housing.

WE ARE WOMEN S 12240
31 min. Color MHA Motivational-79

This film dramatize how conditioning starts early in life and is reinforced in the home, school, and later in work situations as Helen Reddy traces the historical origins of the traditional role of women.

WHAT CAN I DO? S 6582
22 min. Color MH A Barr-75

Explores how everyone can influence change-through the local media to voice opinion, by contacting elected representatives, in joining an organization and getting involved, backing a candidate and voting.

WHAT'S IMPEACHMENT ALL ABOUT? S 6490
15 min. Color MH Carou-76

A fast-paced, hard-core history of our Constitution; shows that our Founding Fathers built the impeachment trap door as they were well experienced with tyrannical monarchs they couldn't get rid of. Reviews where and when the impeachment clause has been implemented.

WOMEN'S PLACE Part I S 12099
WOMEN'S PLACE Part II S 12100
51 min. Color H

Discusses the traditional role of women in our society. Tells how women are re-thinking their roles and making new choices. Points out the particular areas where women feel appressed.

WOMEN'S PREJUDICE FILM S 6607
18 min. Color LMHA Sand-76

A semi-documentary consideration of life styles of women which destroys many of the myths and cliches concerning women's employment.

WOODROW WILSON: THE FIGHT FOR A LEAGUE OF NATIONS S 2326
439 23 min. Color MH AEF-71 44

Presents a classic case in the problem of decision-making. Considers the question: "Did Wilson help or harm his cause by trying to force the Senate to accept his views with a direct appeal to the American public, or should he have compromised with the Senate and with Himself?"

WORK PREJUDICE FILM S 6605
12 min. Color LMHA Sand-76

A factual investigation of the stereotypes and attitudes of work. Uses both documentation and humor to motivate young persons to work.

WORKSHOP FOR PEACE S 12043
22 min. Color MH Hour-74

Shows the facilities and activities of the United Nations, the General Assembly, Trusteeship Council, Economic and Social Council in session, the Secretariat and operation of some of its departments.

WORLD AROUND US S 2941
25 min. Color LMH McG-70

Describes an ecosystem and its importance. Shows how life is dependent upon other forms of life immediately surrounding it. Explains that man is the only form of life capable of changing his environment and the ecosystems around him. Indicates the effects this may have on future generations.

YUGOSLAVIA: CHALLENGE OF DIVERSITY S 6529
20 min. Color MH McG-72

A documentary on the strides which Yugoslavia is making towards modernization, contrasted with its ever-present agrarian life. The film surveys the lives of two farming families, one living a simple, traditional life, the other attempting to introduce technological change into their lives. The film then moves to Belgrade, a leading city in which the growth of industry is also causing a growth in urban problems.

DEPARTMENT OF SCHOOL LIBRARIES

ANNOTATED BIBLIOGRAPHY ON
HUMAN RIGHTS FOR
ELEMENTARY, MIDDLE AND HIGH SCHOOL

CLASSIFICATION NUMBER	AUTHOR, TITLE, PUBLISHER, AND DATE
157	Ancona, George I feel; a picture book of emotions. Dutton, 1977. Black and white photographs of children in various situations portray 15 emotions and stimulate youngsters to observe and talk about others among themselves.
157	LeShan, Eda J. What makes me feel this way? Growing up with human emotions. Macmillian 1972. Discusses various emotions and conflicts, their relationship to physical reaction, and other aspects of dealing with one's own feelings.
157	Miles, Betty Around and around love. Knopf, 1975. People of all sizes and shapes, ages and stages are shown together - happy, glad, troubled, sad - whispering it, shouting it, feeling good about love.
264	Fitch, Florence M. One God: the ways we worship him. Lothrop, 1944. The ways in which Jews, Catholics, and Protestants worship in the United States. Fine photographs complement the text in this book and promotes religious understanding.
301.11	Berger, Terry Special Friends. Messner, 1979. Respect and friendship, develop between a 10-year-old girl and an elderly woman whose husband has died. Depicting a friendship that spanned the generation gap.
301.32	Lowenherz, Robert J. Population. Creative Education, 1970. Without oversimplification, the author explores in understandable terms many of the complex problems connected with population growth including growth rates, density, food production, ecological dangers and population control.

ELEMENTARY SCHOOL

CLASSIFICATION NUMBER	AUTHOR, TITLE, PUBLISHER, DATE
301.4	Simon, Norma All kinds of families. Whitman, 1976. The diversity of family structures in our multi-ethnic is warmly and positively portrayed in this picture book, that stresses the supportive nature of the family.
301.4	Smith, Marion H. Families around the world. Fideler, 1979. Textbook for primary levels with pictures showing how families live around the world.
301.42	Landau, Elaine Hidden heroines; women in American history. Messner, 1975. Discusses the role of women in the United States as they helped to build the colonies, settle the frontier, and defend their country and then struggled to possess the fundamental rights of citizenship.
301.435	Anders, Rebecca A look at old age. Lerner, 1976. Text and photographs introduce the joys, problems, and contributions of the elderly.
301.45	Anders, Rebecca A look at prejudice and understanding. Lerner, 1976
301.45	King, Martin Luther We shall live in peace; the teachings of Martin Luther King, Jr. Hawthorn, 1968 Eleven topics dealing with a phase in the life of the noted civil rights leader are joined together by stirring excerpts from some of his speeches.
305.2	Freedman, Russell Immigrant kids. Dutton, 1980. An evocative photographic essay offers a revealing glimpse into the lives of the poor immigrant children who filled the streets of large American cities, playing, working odd jobs, and attending school.

ELEMENTARY SCHOOL

CLASSIFICATION NUMBER	AUTHOR, TITLE, PUBLISHER, DATE
321.8	Wise, William Leaders, laws, and citizens; the story of democoracy and government. Parents', 1973 A simple history of government emphasizing the democracy of the United States.
325	Gay, Kathlyn The Germans helped build America. Messner, 1971. Discusses the reasons for German immigration to the U.S. from the 17th century to the present, as well as the contributions German Americans have made in this country.
325	Kurtis, Arlene Harris The Jewish helped build America. Messner, 1974. An account of the Jewish experience in America from the early days of the German and East European immigration to the present. Includes information about Jewish customs, holidays and leaders.
325	McCabe, Inger A week in Henry's world; El Barrio. Crowell-Collier, 1971. One week in the life of Puerto Rican boy living in New York's East Harlem with his sister, three brothers, parents and uncle.
325	McDonnell, Virgina B. The Irish helped build America. Messner, 1969. The story of one Irish family's migration to America serves to explain the economic and social conditions that caused many to seek haven in this country.
325	Molnar, Joe Elizabeth; A Puerto Rican-American child tells her story. Watts, 1974. A Puerto Rican American girl living in East Harlem describes her family, social and school life and her impressions of Puerto Rico after a visit there.

CLASSIFICATION NUMBER	AUTHOR, TITLE, PUBLISHER, DATE
325	Raskin, Joseph The newcomers; ten tales of American immigrants. Lothrop, 1974. Ten true stories of immigrants from different countries and cultures who settled in colonial America.
325	Reit, Seymour Rice cakes and paper dragons. Dodd, 1973. The story of Marie Chan, a Chinese-American girl who lives in New York City's Chinatown, and those activities leading up to the Chinese New Year's celebration.
333.7	Doty, Roy Where are you going with that energy? Doubleday, 1977. Describes the many energy sources employed by human beings, from animal power to atomic energy, emphasizing that man is engaged in a constant search for new kinds of and uses for energy.
333.7	Gutnik, Martin J. Energy; its past, its present, its future. Childrens press, 1975. Energy's origins, its forms, uses, future, and some alternatives under investigation.
333.7	Werner, Jane Conservation of energy. Watts, 1978. Surveys sources of energy which have met people's needs in the past, traces the increase in energy use, and discusses the limitations of fossil fuels, alternate energy sources and conservation.
341.13	Epstein, Edna The United Nations. Watts, 1973. Tells of United Nations efforts in protecting human rights and in keeping world peace.

ELEMENTARY SCHOOL

CLASSIFICATION NUMBER	AUTHOR, TITLE, PUBLISHER, AND DATE
341.13	Larsen, Peter The United Nations at work throughout the world. Lothrop, 1971. Describes the various organizations of the United Nations and how these agencies have affected the lives of people in many countries.
341.13	Sasek, Miroslav This is the United Nations. Macmillan, 1968. An entertaining guide to the United Nations, the organization of which is briefly explained.
342.73	Fincher, Ernest Barksdale The Bill of Rights. Watts, 1978. Dramatic historical incidents illuminate the precedents of the civil liberties guaranteed in the U.S. Constitution's Bill of Rights, and Supreme Court cases clarify their meaning.
347.9	Peterson, Helen Stone The Supreme Court in America's story. Garrard, 1976. A history of the Supreme Court and its influence on American life during two centuries, with profiles of the great justices and their opinions in landmark cases.
353	King, Fred M. How our government began. Benefic, 1965.
353.03	McCague, James The office of President. Garrard, 1975 A survey of the U.S. Presidency with a discussion of the influence of eight particular men on the office.
353.03	Weiss, Ann E. The American Presidency. Messner, 1976 Discusses the role of the Presidency in the federal government and traces the history of the Presidency including the ways various presidents have strengthened or weakened this high office.

ELEMENTARY SCHOOL

CLASSSIFICATION NUMBER	AUTHOR, TITLE, PUBLISHER, AND DATE
361	Rothkopf, Carol Z The Red Cross. Watts, 1971. The history of the Red Cross, what is stands for, and what it does.
394	Fisher, Aileen Human rights day. Crowell, 1966. A brief description of what human rights are and what they mean to all people.
811.08	Scheafer, Charles E., comp. Young voices. Bruce, 1971. Poems by fourth, fifth, and sixth graders about nature, the city, emotions, wars, prejudice, and other topics.
970.3	Bealer, Alex W. Only the names remain: The Cherokees and the trail of tears. Little, 1972. A moving account of the harassment and distress suffered by the Cherokee Indians in their search for peace after the arrival of the white man in America.
973.8	Goble, Paul Red Hawk's account of Custer's last battle: The Battle of the Little Bighorn, June, 1876. Pantheon, 1969. A description of this famous battle is seen through the eyes of a fifteen year old Sioux Indian.
B	Peterson, Helen S. Susan B. Anthony; pioneer in woman's rights. Garrard, 1971. Covers the career of Susan B. Anthony from age twelve until her death, with emphasis on her involvement with women's rights and work for black emancipation.
B	Greenfield, Eloise Mary McLeod Bethune. Crowell, 1977.

ELEMENTARY SCHOOL

CLASSIFICATION NUMBER	AUTHOR, TITLE, PUBLISHER, AND DATE
	Written with a simple, natural flow, this biography for young readers does not have all the facinating details of the life of the great educator, but it gives salient facts and is nicely balanced in treatment.
B	Cornell, Jean G. Ralph Bunche, champion of peace. Garrard, 1976.
	A biography of a man internationally famous for his efforts towards world peace.
B	Brandenberg, Aliki A weed is a flower; the life of George Washington Carver. Prentice, 1965.
	A picture book biography highlighting the major events of the distinguished scientist's life.
B	Towne, Peter George Washington Carver. Crowell, 1975.
	A simple biography of the black scientist famed for his revolutionary agricultural research.
B	Franchere, Ruth Cesar Chavez. Crowell, 1970.
	Coming from a Mexican-American family of migrant workers, Cesar Chavez has experienced first hand the miserable conditions under which the migrant worker lives and works.
B	Peterson, Lillie Frederick Douglass; freedom fighter. Garrard, 1965.
	The institution of slavery, abolitionist activities, and the operation of the Underground Railroad are explained in terms children can grasp.
B	Halliburton, Warren J. The Picture life of Jesse Jackson. Watts, 1972.
	A simple, brief account of the highlights of the life of one of today's black leaders with emphasis on his political ideals.

ELEMENTARY SCHOOL

CALSSIFICATION NUMBER	AUTHOR, TITLE, PUBLISHER, AND DATE
B	Montgomery, Elizabeth R. Chief Joseph, guardian of his people. Garrard, 1969. Biography of the 19th century Nez Peace chief who suffered many wrongs and much humiliation in his attempts to achieve peace and equality for his people.
B	Boone-Jones, Margaret Martin Luther King, Jr.: a picture story. Childrens press, 1968. Picture biography of Martin Luther King stressing the childhood that influenced him to help blacks gain equal rights.
B	Clayton, Ed Martin Luther King; the peaceful warrior. Prentice, 1968. Biography of the black leader who tried to achieve equality for his race through nonviolent methods.
B	DeKay, James T. Meet Martin Luther King, Jr. Random, 1969. The major concern of this useful biography for reluctant readers is with Dr. King's philosophy of civil disobedience and with his leadership of the civil rights movement.
B	Millender, Dharathula H. Martin Luther King, Jr., boy with a dream. Bobbs, 1969. From series, "Childhood of Famous Americans." an easy-to-read biography of Martin Luther King, Jr.
B	Patterson, Lillie Martin Luther King, Jr.; man of peace. Garrard, 1969. Follows Dr. King's career and shows how, by using the teachings of Christ and the methods of Gandhi and Thoreau, this courageous man waged his nonviolent war against poverty and for freedom, justice and equality among men.
B	Wilson, Beth P. Martin Luther King, Jr. Putman, 1971.

ELEMENTARY SCHOOL

CLASSIFICATION NUMBER	AUTHOR, TITLE, PUBLISHER, AND DATE
	Easy-to-read biography of the slain black leader whose activities from 1955 to 1968 chronicle the advances in civil rights.
B	Lee, Susan Iye Abraham Lincoln. Children press, 1978. Records Lincoln's years in the White House, with emphasis on his handling of the Civil War.
B	Adoff, Arnold Malcolm X. Crowell, 1970. Brief, factual account of highlights in the career of a renowned black leader.
B	Haskins, James The picture life of Malcolm X. Watts, 1975. Brief text and photographs present the life of the controversial black Muslim leader who was assassinated in 1965.
B	White, Florence M. Malcolm X; black and proud. Garrard, 1975. A biography of the black man who, as leader of the black Muslims and later of the Organization of Afro-American Unity, sought a better life for his people.
B	Greenfield, Eloise Rosa Parks. Crowell, 1973. Effective balance between dialogue and narrative related facts about Rosa Parks' life and about segregated southern society.
B	Brandenberg, Aliki The story of William Penn. Prentice, 1964. An attractive beginning biography of the gentle Quaker who founded the state of Pennsylvania.

ELEMENTARY SCHOOL

CLASSIFICATION NUMBER	AUTHOR, TITLE, PUBLISHER, AND DATE
B	Greenfield, Eloise Paul Robeson. Crowell, 1975. The son of a slave, Paul Robeson, famous actor and singer, was a champion for equal rights for his people. This account includes his eight year struggle for the freedom to travel abroad.
B	Johnston, Johanna Harriet and the runaway book; the story of Harriet Beecher Stowe and Uncle Tom's Cabin. Harper, 1977. The author presents the rebellious child Harriet and the grown woman full of a passion to make known the horrors of slavery.
B	Peterson, Helen Stone Sojourner Truth; fearless crusader. Garrard, 1972. Biography of Sojourner Truth's fight for black equality and women's rights.
B	Epstein, Samuel Harriet Tubman, guide to freedom. Garrard, 1968. A biography of the heroic slave who when freed helped hundreds of her fellow blacks to escape to freedom.
B	Mann, Peggy Whitney Young, Jr.; crusader for equality. Garrard, 1972. Whitney Young Jr.'s special role as a bridge between two worlds is given meaning in this biography for young readers.
B	Syme, Ronald Zapata, Mexican rebel. Morrow, 1971. The life of a leader of the Mexican Revolution and his efforts to gain land for his people.
920	Foote, Patricia Girls can be anything they want. Messener, 1980. Examines the lives of fifteen women who have achieved success in their chosen professional fields.

ELEMENTARY SCHOOL

CLASSIFICATION NUMBER	AUTHOR, TITLE, PUBLISHER, AND DATE
920	Wayne, Bennett, ed. Four women of courage. Garrard, 1975. Brief biographies of four women who achieved their ambitions against great odds.
920	Wayne, Bennett, ed. Women who dared to be different. Garrard, 1973. Biographies of four outstanding women in U.S. history: Anne Hutchinson; Lucretia Mott; Susan B. Anthony and Eleanor Roosevelt.
E4	Thomas, Ianthe Hi, Mrs. Mallory. Harper, 1979. A tender story about a friendship between a elderly white neighbor and a little black girl. Text highlights the caring and sharing by two people who seem to have little in common.
EF	Alexander, Lloyd The King's fountain; illus. by Ezra Jack Keats. Dutton, 1971. Risking the king's displeasure, a humble villager pleads for the rights of the town's people. The illustrations beautifully depict the ancient Middle Eastern setting.
EF	Clifton, Lucille My friend Jacob. Dutton, 1980. Jacob is Sam's very best friend despite his mental handicap, and Sam helps Jacob remember things and learns to do something special.
EF	Tompert, Ann Charlotte and Charles. Crown, 1979. Charlotte and Charles are husband and wife giants who are delights when some norman-sized people come to live on their land. The normal-sized people fear them because of their size and try to chase them off the island. Gives insight into the forces at play in race relations and bigotry.

ELEMENTARY SCHOOL

CLASSIFICATION NUMBER	AUTHOR, TITLE, PUBLISHER, AND DATE
F	Blaine, Marge Dvora's journey. Holt, 1979. When life became too difficult for Jews in the Russia of 1904, Dvora, twelve, and her family began the long journey to America by stealing across the border by night. A touching story, sympathetically told, of a family's struggle toward the hope and freedom offered by America.
F	Embry, Margret My name is Lion. Holiday, 1970. A Navajo boy is forced to attend a boarding school where the white man's culture is in conflict with the traditional ways of his people.
F	Estes, Eleanor The hundred Dresses. Harcourt, 1944. Understanding and tolerance are learned when a group of girls find out why Wanda Petronski, the victim of their taunts, wore the same dress to school every day.
F	Hunter, Edith Fisher Sue Ellen. Houghton, 1969. A concerned teacher helps eight-year-old Sue Ellen to achieve greater self-esteem and knowledge of her true abilities despite her impoverished home life.
F	Kelly, Sally Summer growing time. Viking, 1971. When school integration comes to a small Mississippi town, an eccentric grandmother is instrumental in defeating attempts to close down the school.
F	Krementz, Jill Sweet Pea; a black girl growing up in the rural south. Harcourt, 1969. A ten-year-old girl describes the day-by-day activities of herself and her family.
F	Norris, Gunilla Good morrow. Atheneum, 1969.

CLASSIFICATION NUMBER	AUTHOR, TITLE, PUBLISHER, AND DATE
	The story of two girls at camp whose stormy relationship improves with the recognition of one another's personal problems.
F	Rose, Karen A single trail. Follett, 1969.
	Two inner city boys, one black and one white, caught in the racial tension in their school and neighborhood, are unwittingly brought together by the ingenuity of a new teacher.
F	Shotwell, Louisa Magdalena. Viking, 1971.
	A pair of old-fashioned braids becomes the object of contention between a girl and her Puerto Rican grandmother, who gradually comes to realize the importance of "the sense of belonging" to a young person.
F	Sorenson, Virginia Plain girl. Harcourt, 1955.
	Esther, an Amish girl, faces difficulties when she enters public school but finally learns how to hold to the traditions of her people and at the same time to accept the best of a "new world."
F	Taylor, Mildred Song of the trees. Dial, 1975.
	Set during the Depresssion; Cassie's family must struggle to keep their land after displeasing a white plantation owner.
F	Uchida, Yoshiko Journey to Topaz. Scribners, 1971.
	A tragic story of the humiliation and hardships endured by Yuki and her Japanese-American family when they were evacuated from their confortable home in California to a barbed wire enclosure in the barren desert of Utah during World War II.

MIDDLE SCHOOL

CLASSIFICATION NUMBER	AUTHOR, TITLE, PUBLISHER, AND DATE
155.4	McGough, Elizabeth Who are you? a teenager's guide to self understanding. Morrow, 1976. Discusses some of the problems and changes of adolescence such as identity, peer pressure, school grades, family relationships, dating, decisions, and values.
157	LeShan, Eda J. You and your feelings. Macmillan, 1975. A guide for young adults to understand their feelings and their relationships with others.
158	Moorman, Thomas How to work toward agreement. Atheneum, 1979. Examines some of the reasons for disagreements among people, the forms that disagreements can take, and the means that people use to reach decisions and find solutions to problems.
158	Schmidt, Jay H. Getting along: how to be happy with yourself and others. Putnam, 1979. Gives suggestions for and examples of ways of getting along with others by learning to get along with yourself.
170	Maltz, Maxwell The search for self-respect. Bantam, 1973.
301.2	Jenness, Aylette Along the Niger River; an African way of life. Crowell, 1974. The author describes life in the town of Yelwa, Nigeria - its inhabitants, their customs, their culture, and their adaptations to western technology.
301.2	Marcus, Rebecca Brian Survivors of the stone age; nine primitive tribes today. Hastings, 1975. The Ik, Bushman, and Pygmy of Africa; the Jivaro and Kranhacrore of South America; the Arienta of Australia; and the Tasaday, Onge, and Papuan of the greater Southeast Asia area are presented as 9 tribes still maintaining a Stone Age existence. Fascinating insights into their cultures, problems, and future are provided.

MIDDLE SCHOOL

CLASSIFICATION NUMBER	AUTHOR, TITLE, PUBLISHER, AND DATE
301.4	Gay, Kathlyn A family is for living; the changing family in a changing world. Delacrote, 1972.
301.41	Loeb, Robert H. Breaking the sex-role barrier. Watts, 1977. Interviews with hundreds of high school students demonstrate the tenacity of stereotypes, distorted values, and misinformation concerning sexual roles are countered by advice on overcoming social conditioning.
301.42	Carlson, Dale Bick Girls are equal too; the women's movement for teenagers. Atheneum, 1973. A discussion of what causes sexist attitudes and how females are discriminated against in their personal, academic, professional, and social roles.
301.43	Silverstein, Alvin Aging. Watts, 1977. Details the physiological, psychological, and sociological aspects of aging and notes that, within the next few decades, the elderly will comprise the largest single group of people in the United States.
301.435	Ancona, George Growing older. Dutton, 1978. Photographs accompany the reminiscences of several vibrant older Americans including 100-year-old Lulu Mae Craig, one of the first black settlers of Nicodemus, Kansas and Ann Shadlow, whose Indian name is Pretty Wing.
301.44	Alderman, Clifford Lindsey Colonists for sale; the story of indentured servants in America. Macmillan, 1975. The unpleasant story of a shameful period in American history, when because of desperate poverty, men, women, and even children became indentured servants, and thus were virtually enslaved with few of the rights of free citizens.

CLASSIFICATION NUMBER	AUTHOR, TITLE, PUBLISHER, AND DATE
301.45	Gersten, Irene F. Ecidujerp, Prejudice; either way it doesn't make sense. Watts, 1974. How prejudice develops, how it hurts people, and how it can be overcome. Includes major events in U. S. racial history.
301.45	Hirsch, S. Carl The riddle of racism. Viking, 1972. A survey of racism which embraces history, biology, sociology, anthropology, etc. Hirsch deals exclusively with its American manifestations, particularly the black experience, though some attention is given to the American Indian and Chinese and Japanese immigrants.
301.45	Katz, William Loren From the progressive era to the great depression, 1900-1929. Watts, 1974. The author documents early 20th century discrimination against American racial and ethnic minorities, including European, Indian, and Japanese immigrants, blacks, Hispanic-Americans and American Indians, as well as natives of American-occupied territories.
301.45	Katz, William Loren Reconstruction and national growth, 1865-1900. Watts, 1974. Describes the discriminatory treatment of Blacks, Chinese, Hispanic-Americans, European immigrants, and Indians during the Reconstruction, westward expansion, and industrial growth in the late 19th century.
301.45	Meltzer, Milton In their own words; a history of the American Negro. 3 vols. Crowel, 1964-67. v.1 1619-1865 v.2 1865-1916 v.3 1916-1966 Excerpts from letters, diaries, journals, speeches, and other documents relate in a unique manner the Negro's early struggle for full citizenship.

CLASSIFICATION NUMBER	AUTHOR, TITLE, PUBLISHER, AND DATE
309.1	Werner, Jane Living together in tomorrow's world. Abelard, 1976. A challenging preview of future developments in community living, transportation and communication.
321.8	Lawson, Don Democracy. Watts, 1978. Explains the various forms of democracy, reviews their histories, describes democratic institutions and procedures, and points out specific threats to democratic government.
322.4	Cook, Fred J. The Ku Klux Klan, America's recurring nightmare. Messner, 1980. Reviews the record of the Klan's periodic fading and resurgence, finding a consistant pattern of racial bigotry, religious intolerance, exploitation, and violence.
322.4	Ingalls, Robert P. Hoods; the story of the Ku Klux Klan. Putnam, 1979.
323.1	Katz, Jane B., editor Let me be a free man; a documentary history of Indian resistance. Lerner, 1975. Anthology of American Indian writings tracing their monumental struggles for liberty and control of their own lives, from 1607 through the Wounded Knee trial in 1974.
323.4	Butwin, Miriam Protest I: Boston tea party, abolition, women's rights, the labor movement. Lerner, 1972.
323.4	Butwin, Miriam Protest II: civil rights and black liberation, the antiwar movement, new directions in protest. Lerner, 1972.
323.4	Jennings, Jerry E. Inquiring about freedom; civil rights and individual responsibility. Fideler, 1979. Covers man's search for personal, political, religious and economic freedom.

MIDDLE SCHOOL

CLASSIFICATION NUMBER	AUTHOR, TITLE, PUBLISHER, AND DATE
323.4	Sterling, Dorothy Tear down the walls! a history of the American civil rights movement. Doubleday, 1978. Dramatic account of the black man's struggle for freedom culminating in the assassination of Dr. Martin Luther King.
324	Coolidge, Olivia Women's rights; the suffrage movement in America, 1848-1920. Dutton, 1966. A fascinating study of personalities as they championed causes and instigated movements.
325	Avakian, Arra S. The Armenians in America. Lerner, 1977. Shows the ways in which many Armenians, forced by political circumstances to leave their homeland, have blended their culture with that of modern America.
325	Bales, Carol Ann Tales of the elders. Follett, 1977. A memory book of men and women who came to America as immigrants, 1900-1930.
325	Engle, Eloise Katherine The Finns in America. Lerner, 1977. Describes the outstanding contributions, in the fields of architecture, the arts, and music, by Finns immigrating to America in the late nineteenth and early twentieth centuries.
325	Eubank, Nancy The Russians in America. Lerner, 1973. A brief survey of Russian immigration to the United States and the contributions these people have made to American Life.
325	Hartmann, Edward George American immigration. Lerner, 1979. An account of immigration of the United States, discussing within each of four major time periods the reasons for the immigrants' coming, attitudes towards them, and their contributions to the new homeland.

CLASSIFICATION NUMBER	AUTHOR, TITLE, PUBLISHER, AND DATE
325	Ifkovic, Edward The Yugoslavs in America. Lerner, 1977. Provides insight into the colorful and often turbulent history and culture of a little-known people who brought their rich tapestry of legend, history, literature, art and music to America.
325	Jones, Claire The Chinese in America. Lerner, 1972. Discusses the reasons behind the immigration of the Chinese to the United States, describing also the problems they have met here and the contributions they have made to American life.
325	Kuropas, Myron B. The Ukrainians in America. Lerner, 1972. History of the Ukraine accompanies a discussion of Ukrainians' way of life and contributions to their new country.
325	Larsen, Ronald J. The Puerto Ricans in America. Lerner, 1973. Starting with a brief history of Puerto Rico, the book continues with Puerto Rican immigration to the U.S. mainland and their contribution to American life and culture.
325	Patterson, Wayne The Koreans in America. Lerner, 1977. An account of the Korean experience in America demonstrates the way in which Korean traditions have been lost in a rapid process of Americanization.
325	Pinchot, Jane The Mexicans in America. Lerner, 1973. This book starts with the life of Mexicans living in the American Southwest before statehood, then continues on to the United States acquisition of their land and their contributions to American life.

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CLASSIFICATION NUMBER	AUTHOR, TITLE, PUBLISHER, AND DATE
325	Sung, Betty Lee The Chinese in America. Crowell-Collier, 1972. An informative account enlivened by seven anecdotes of the Chinese in America from the earliest days of immigration during the Gold Rush to the present.
326	Boning, Richard A. Escape. Dexter and Westbrook, 1975. Relates the daring escape by train of a slave couple from Georgia to Philadelphia in 1848.
326	Bontemps, Arna Story of the Negro. Knopf, 1955. History of the black man in America from his ancient African background to the Montgomery, Alabama bus boycott.
326	Davis, Daniel S. Struggle for freedom; the history of black Americans. Harcourt, 1972. A quick, cohesive overview of the history of black Americans from their African heritage to the end of the 1960s.
326	Henkle, Henrietta Flight to freedom, by Henrietta Buckmaster, pseud. Crowell, 1958. A stirring account of the many forces, good and evil, affecting the liberation of slaves.
326	Hughes, Langston A pictorial history of black Americans; 4th rev. ed. Crown, 1973. Over 1,000 illustrations graphically record the long and moving battle for freedom and equality.
326	Ingraham, Leonard W. Slavery in the United States. Watts, 1968.

(Continued: Next page.)

CLASSIFICATION NUMBER AUTHOR, TITLE, PUBLISHER, AND DATE

Traces the early history of the black man in America, beginning with the arrival of 20 African indentured servants brought to Jamestown, Virginia in 1619. Goes on to the establishment, as black Americans gained legal freedom with the passage of the 13th Amendment to the Constitution.

326 Jackson, Florence
Blacks in America, 1954-1979. Watts, 1980.

An account of the black people's struggle for equality places emphasis on the civil rights movement, which began in 1955, through the advances blacks made in the 1970s.

326 Lester, Julius
To be a slave. Dial, 1968.

Excerpts from narratives of slaves and a running commentary present a powerful and moving account of a dark period in American history.

326 Meltzer, Milton
All times, all peoples; a world history of slavery. Harper, 1980.

The universal age-old institution of slavery is surveyed and examined in detail, from the essentially tribal enslavement of ancient Mesopotamia to modern forced-labor camps for political prisoners.

326 Scott, John Anthony
Hard trials on my way; slavery and the struggle agsinst it, 1800-1860. Knopf, 1974.

Stories of important figures and episodes in the struggle against slavery from 1787 to 1860.

326 Swift, Hildegarde Hoyt
North star shining; a pictorial history of the American Negro. Morrow, 1947.

Written in poetic form, this portrays the slave, the workers on plantations, in factories and on railroads - unknown men and women. Here also are great Americans: Harriet Tubman; Frederick Douglass; Roland Hayes; Booker T. Washington; Paul Robeson and many others.

MIDDLE SCHOOL

CLASSIFICATION NUMBER	AUTHOR, TITLE, PUBLISHER, AND DATE
331	Meltzer, Milton Bread-and-roses; the struggle of American labor, 1865-1915. Knopf, 1967. In their own words American workers tell of their efforts to achieve a better standard of living.
331.6	Holland, Ruth The forgotten minority: America's tenant farmers and migrant workers. Macmillan, 1970. Underscores the plight of impoverished farm workers and the oppression of rural laborers by business interests.
331.6	Holland, Ruth Mill child. Macmillan, 1970. Disturbing account of child labor in America from the early factory workers to the present day migrant.
333.7	Shuttleworth, Dorothy E. Disappearing energy; can we end the crisis? Doubleday, 1974. Discusses the sources of energy, their rapid depletion and ways of conserving them.
333.7	Watson, Jane Werner Alternate energy sources. Watts, 1979. Explores the possibility of using solar, wind, hydroelectric, and geothermal energy, methane derived from garbage, and other lesser-known energy sources, incorporating research recently done by scientists.
333.9	Millard, Reed Clean air-clean water for tomorrow's world. Messner, 1977. Examines the causes of polluted air and water and discusses methods of stopping or reversing pollution.

CLASSIFICATION NUMBER	AUTHOR, TITLE, PUBLISHER, AND DATE
338	Israel, Elaine The hungry world. Messner, 1977. Describes some reasons for and possible solutions to the worldwide hunger problem.
338	Perl, Lila The global food shortage; food scarcity on our planet and what we can do about it. Morrow, 1976. Examines the food shortage throughout the world, its connection with the energy crisis, and its effect on undeveloped and developed countries.
340	Dolan, Edward Francis Gun control; a decision for Americans. Watts, 1978. Reviews both sides of the debate over gun control and the circumstances of its beginnings and persistence and examines the provisions and extent of existing gun-control laws.
342.73	Katz, William Loren The constitutional amendments. Watts, 1974. Explains each of the twenty-six amendments to the Constitution.
342.73	Sanderlin, George William A hoop to the barrel, the making of the American Constitution. Coward, 1974. Quoting extensively from primary sources Sanderlin traces step-by-step the making of the U.S. Constitution.
343.1	McKown, Robin Seven famous trials in history. Vanguard, 1963. The trials of Socrates, Joan of Arc, Galileo Zenger, Robert Emmet, Dreyfus, and twenty-one Nazis at Nuremberg bring out one truth, "that laws are as just as the society that makes them and the men who enforce them."

MIDDLE SCHOOL

CLASSIFICATION NUMBER	AUTHOR, TITLE, PUBLISHER, AND DATE
347	Loeb, Robert H. *Your legal rights as a minor*. Watts, 1978. Discusses the origin, purpose, and application of the most relevant legal rights of minors in the United States.
347.9	Forte, David F. *The Supreme Court*. Watts, 1979. Landmark cases are examined to determine the impact of the Supreme Court on American life and law, the ways in which it has changed through the years, and its position in relation to other branches of government.
347.9	Habenstreit, Barbara *Changing America and the Supreme Court*. Messner, 1974. Traces the history of the Supreme Court from 1790 when it was considered the least important branch of the Federal government to its present very influential position.
352	Eichner, James A. *The first book of local government*. Watts, 1976. An introduction to the most common forms of local government including how they are organized and the duties and responsibilities of specific departments.
353	Liston, Robert A. *Defense against tyranny; the balance of power in government*. Messner, 1975. Describes the safeguards against tyranny written into the Constitution and discusses the remedies used when balance has been upset.
353.03	Radding, Charles *The modern presidency*. Watts, 1979. Examines how the role of the presidency has grown and why it has become necessary to curtail the president's powers by means of congressional and Supreme Court restraints and examines significant episodes in the history of the American presidency such as Watergate and the Cuban Missile Crisis.

MIDDLE SCHOOL

CLASSIFICATION NUMBER	AUTHOR, TITLE, PUBLISHER, AND DATE
353.03	Weingast, David Elliott We elect a president; rev. ed. Messner, 1977. A survey of a presidential campaign and election, describing the problems and pressures of a political party in determining the nomination of a candidate, the ensuing campaign, the election, and the duties of the President.
353.97	Lewis, Ferris E. State and local government in Michigan. Hillsdale, 1979.
573	Cohen, Robert The color of man. Random, 1968. In superb photographs and clear text this book presents the scientific reasons for differences in skin color and illustrates the beauty of all the world's people.
812	Davis, Ossie Escape to freedom; a play about young Frederick Douglass. Viking, 1978. A play that dramatizes the early life of Frederick Douglass from his birth to his escape to the North where he claimed his freedom.
815	Douglass, Frederick The mind and heart of Frederick Douglass; excerpts from speeches of the great Negro Orator. Crowell, 1968. A good introduction to the spokesman of American Negroes in the 1800's.
901	Foster, Genevieve Birthdays of freedom from early man to July 4, 1776. Scribner, 1973. Outlines man's successes and setbacks in his struggle for freedom.
940.53	Janssen, Pierre A moment of silence. Atheneum, 1970. Through the consideration of war monuments in the Netherlands, this book is a plea for peace and the guarding of human freedom.

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CLASSIFICATION NUMBER	AUTHOR, TITLE, PUBLISHER, AND DATE
940.54	Takashima, Shizuye A child in a prison camp. Morrow, 1974. A Japanese-Canadian girl recounts the experiences of the three years she and her family spent in a Canadian internment camp during World War II. Subtly she reveals how this senseless forced imprisonment destroyed social mores and family ties.
973	Daugherty, Sonia Ten brave men; makers of the American way. Lippincott, 1951. Stories of "those who have the courage to enlist against tyranny over the minds of men."
973.6	Latham, Frank B. The Dred Scott decision, March 6, 1857: slavery and the Supreme Court's "self-inflicted wound." Watts, 1968. Traces the events leading up to and the consequences following this historic decision.
973.7	Commager, Henry S. The great proclamation; a book for young Americans. Bobbs-Merrill, 1960. Recounts events leading up to the writing of this document which gave the slaves their freedom in 1863.
973.7	Sterling Dorothy Forever free: the story of the Emancipation Proclamation. Doubleday, 1963. Traces the development of slavery from its African origins to the Civil War.
B	Noble, Iris Susan B. Anthony. Messner, 1975. A biography of one of America's most outspoken crusaders for human rights, particularly those of women.
B	Clapp, Patricia Dr. Elizabeth: the story of the first woman doctor. Lothrop, 1974. In a fictionalized first-person narrative, the author brings to life the weaknesses and the strenghts of the first woman who overcame prejudice to become a medical doctor.

MIDDLE SCHOOL

CLASSIFICATION NUMBER	AUTHOR, TITLE, PUBLISHER, AND DATE
B	Webb, Robert N. Simon Bolivar: the liberator. Watts, 1966. A straightforward account of this leader's role in the liberation of Venezuela, Columbia, Ecuador, and Peru from Spanish rule.
B	Neimark, Anne E. Touch of light: the story of Louis Braille. Harcourt, 1970. Absorbing account of the man who invented the Braille system of printing and writing for the blind.
B	Warner, Lucille S. From slave to abolitionist: the life of William Wells Brown. Dial, 1976. An adaptation of his autobiography, this readable narrative contains vivid descriptions of the many inhuman experiences Brown witnessed and felt as a slave. Although not a well-known figure, he was the first black American novelist, playwright, travel writer, and historian.
B	Hanskins, James Ralph Bunche, a most reluctant hero. Hawthorn, 1974. A biography of the first black American to receive a Ph.D. in political science, the first to hold a high position in the State Department, and the first to win the Nobel Peace Prize.
B	Elliott, Lawrence George Washington Carver: the man who overcame. Prentice, 1966. In this passionately-moving biography, Lawrence Elliott has brilliantly re-created the story of a great man who never looked for fame and fortune, yet found the world coming to him for his knowledge and his friendship.
B	Terzian, James P. Mighty hard road; the story of Cesar Chavez. Doubleday, 1970. Biography of a Mexican-American who organized migrant farm workers to improve their living conditions.

MIDDLE SCHOOL

CLASSIFICATION NUMBER	AUTHOR, TITLE, PUBLISHER, AND DATE
B	White, Florence M. Cesar Chavez; man of courage. Garrard, 1973. Chavez's life from birth through the formation of the United Farm Workers organization. The young reader receives impressions about the hard life of the migrant worker and the difficulty of getting people to work together.
B	Morrison, Dorothy N. Chief Sarah: Sarah Winnemucca's fight for Indian rights. Atheneum, 1980. A biography of the Piaute Indian woman scout, lecturer, author, educator, and lobbyist who has been called the Indian Joan of Arc because of her efforts to gain and protect the rights of her people.
B	Brownmiller, Susan Shirley Chisholm. Doubleday, 1970. U.S. Congreswoman who has achieved a number of firsts, both as a woman and as a black American.
B	Haskins, James Fighting Shirley Chisholm. Dial, 1975. A biography of the first black Congresswoman and the first black woman to run for the presidential nomination.
B	Graham, Shirley There was once a slave: the heroic story of Frederick Douglass. Messner, 1974. A fictionalized biography of Frederick Douglass who, after he had escaped from slavery, worked for the freedom of all enslaved people.
B	Morrison, Dorothy N. Ladies were not expected: Abigail Scott Duniway and Women's rights. Atheneum, 1977. Leader of the women's suffrage movement in Oregon, Abigail Scott Dunway concluded in her early thirties that "Half of women were dolls, the rest drudges - and we're all fools." The book strongly conveys women's "place" during this time and the personality of Duniway, an intelligent, determined woman who was also a "character."

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CLASSIFICATION NUMBER	AUTHOR, TITLE, PUBLISHER, AND DATE
B	Longworth, Polly I, Charlotte Foren, black and free. Crowell, 1970. Memoirs of a school teacher and poet that dramatize the struggle of emancipation in the 1800's.
B	Yates, Elizabeth *Amos Fortune, free man*. Dutton, 1950. The true story of a man born free in Africa, who although made a slave in America, never lost his dignity or his zeal for spiritual freedom for himself and others.
B	Archer, Jules *Angry abolitionist: William Lloyd Garrison*. Messner, 1969. A stirring account of Garrison's efforts to awaken the conscience of America to the evils and immorality of slavery.
B	Rouverol, Jean *Juarez; a son of the people*. Macmillan, 1973. A sympathetic portrayal of an Indian who became one of the greatest Mexican political leaders and whose integrity and concern for the poor became almost legendary.
B	Kherdian, David *The road from Home: the story of an Armenian girl*. Morrow, 1979. A young girl's sensitive view of her Turkish-Armenian community in the midst of much suffering as thousands of Armenians are led to the desert where they are sure to die.
B	Haskins, James *The life and death of Martin Luther King, Jr*. Lothrop, 1977. Examines King's personal life and dedication to the civil rights movement and deals with James Earl Ray and still-unanswered questions concerning King's assassination.
B	Lincoln, Charles., ed. *Martin Luther King, Jr., a profile*. Hill and Wang, 1970. These selections are part biography and part social and cultural history. They capture an examplary and charismatic personality and the age he helped shape.

MIDDLE SCHOOL

CLASSIFICATION NUMBER	AUTHOR, TITLE, PUBLISHER, AND DATE
B	Paulsen, Gary Martin Luther King: the man who climbed the mountain. Childrens press, 1976. Biography of Martin Luther King, advocate of civil rights and non violent protest.
B	Preston, Edward Martin Luther King; fighter for freedom. Doubleday, 1968. A biography which stresses the accomplishments of the assassinated minister.
B	Rowe, Jeanne A. An album of Martin Luther King, Jr. Watts, 1970. The story of Dr. Martin Luther King, Jr. in text and pictures.
B	Curtis, Richard The life of Malcolm X. Macrae, 1971. Traces the development of Malcolm X's thinking on race relations to his realization that the basic struggle is between good and evil.
B	Fenderson, Lewis Thurgood Marshall: fighter for justice. McGraw. 1969. Marshall's rise to the highest judicial post in America and his continued fight for justice for all.
B	Sterling, Dorothy Lucretia Mott; gentle warrior. Doubleday, 1964. Satisfying portrayal of a remarkable woman who dared to champion the rights of slaves and women in a man's world.
B	Coolidge, Olivia Tom Paine, revolutionary. Scribner, 1969. Depicts the life of the famous pamphleteer who influenced the political thinking of the leaders of the Revolutionary War.

MIDDLE SCHOOL

CLASSIFICATION NUMBER	AUTHOR, TITLE, PUBLISHER, AND DATE
B	Richards, Norman Pope John XXIII. Childrens press, 1968. A readable biography with an attractive format emphasizing the late Pontiff's sincere love for mankind.
B	Haskins, James Adam Clayton Powell, portrait of a marching black. Dial, 1974. A biography of the well-known black political figure whose flamboyant conduct led to the denial of his seat in Congress.
B	Reiss, Johanna The journey back. Crowell, 1976. This sequel to The Upstairs Room gives a realistic picture of the period just after World War II, showing the difficult adjustment of family members who had become strangers through separation.
B	Reiss, Johanna The upstairs room. Crowell, 1972. An autobiographical novel that describes the lives of two Jewish girls who are concealed by a friendly Dutch family in Holland during World War II.
B	Richards, Kenneth G. Eleanor Roosevelt. Childrens press, 1969. The story of Eleanor Roosevelt and her devotion to the cause of human rights.
B	Cooke, David C. Tecumseh: destiny's warrior. Messner, 1959. Portrays the Indian's fight to unite his people against the aggression of the American colonists.
B	Stein, Philip Van Doren Henry David Thoreau; writer and rebel. Crowell, 1972. The philosophy and personality of the noted American writer with emphasis on his views on slavery, peace, and war.

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CLASSIFICATION NUMBER	AUTHOR, TITLE, PUBLISHER AND DATE
B	Ortiz Victoria Sojourner Truth, a self-made woman. Lippincott, 1974. A well-written account of a woman who became famous both as an abolitionist and as an early champion of women's rights.
B	Petry, Ann Harriet Tubman, conductor on the underground railroad. Crowell, 1955. An authentic account of the life and times of Harriet Tubman, the "Moses" of her people.
B	Block, Irvin Neighbor to the world; the story of Lillian Wald. Crowell, 1969. Chronicles the struggles against poverty, bigotry, and political indifference faced by the founder of the famed Henry Street Settlement in New York City.
B	Washington, Booker T. Up from slavery. Dodd, 1965. The author's own account of his rise from a boyhood of slavery to his accomplishments at Tuskegee Institute.
920	Alexander, Rae Pace Young and black in America. Random, 1970 Powerfully revealing episodes from the lives of eight black men and women, each selection introduced by a brief biographical sketch, show what it was like to grow up black in America.
920	Boynick, David K. Women who led the way. Crowell, 1972. Biographies of eight pioneers for equal rights.
920	Clyne, Patricia E. Patriots in petticoats. Dodd, 1976

CLASSIFICATION NUMBER	AUTHOR, TITLE, PUBLISHER AND DATE
920	Freedman, Florence B. Two tickets to freedom: the true story of Ellen and William Craft, fugitive slaves. Simon and Schuster, 1971. Using contemporary newspaper articles, journals and William Craft's own narrative, the author recounts the escape of William and Ellen Craft from their slave owners in Macon, Georgia in 1872.
920	Henkle, Henrietta Women who shaped history. Collier, 1966. Idealism, courage and spiritual valor characterized each of the nineteenth century American women profiled in this book.
920	Meyer, Edith Patterson In search of peace; the winners of the Nobel Peace Prize, 1901-1975. Abingdon, 1978. Recounts the activities, in behalf of peace and international humanitarian cooperation, of the fifty-eight individuals and twelve organizations awarded the Nobel Peace Prize.
920	Newlon, Clarke Famous Puerto Ricans. Dodd, 1975. Contains thumbnail sketches of thirteen famous Puerto Ricans.
920	Rollins, Charlemae Hill They showed the way: forty American Negro leaders. Crowell, 1964. The forty whose stories are told in the book bear witness to the part that blacks have played in the history of our country.
920	Ross, Pat., comp. Young and female; turning points in the lives of 8 American women. Random, 1972. After stating that it is not easy for girls to resist the pressure to conform to traditional feminine roles, Ross uses short selections from the adult autobiographies of 8 American women to show how they arrived at independent decisions in their choice of careers.

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CLASSIFICATION NUMBER	AUTHOR, TITLE, PUBLISHER, AND DATE
920	Sterne, Emma Gelders They took their stand. Macmillan, 1968. A collective biography of twelve white Southerners who, at various times in American history, took a stand against slavery and prejudice.
920	Wayne, Bennett Black crusaders for freedom. Garrard, 1974. Biographies of four blacks famed for their efforts in improving conditions for their race: Sojourner Truth; Frederick Douglass; Harriet Tubman and Booker T. Washington.
920	Wilson, Ruth Our blood and tears; black freedom fighters. Putnam, 1972. Brief biographies of three nineteenth century black men emphasizing their struggles to free their people from slavery.
923.6	Chittenden, Elizabeth F. Profiles in black and white; stories of men and women who fought against slavery. Scribner, 1973. Important moments in the lives of ten men and women who were self-sacrificing in their battle for freedom and equality for the black man.
F	Armstrong, William Sounder. Harper, 1969. A hautingly beautiful story which tells of the suffering that befalls a boy, his beloved dog, Sounder, and his hungry family when the boy's sharecropper father is sent to prison for stealing a ham.
F	Avi Encounter at Easton. Pantheon, 1980. After a long journey northward to find freedom, Elizabeth Mawes and Robert Linnley, runaway indentured servants, are caught in a tragic chain of events in eighteenth-century Pennsylvania.

CLASSIFICATION NUMBER	AUTHOR, TITLE, PUBLISHER, AND DATE
F	Barford, Carol Let me hear the music. Seabury, 1979. Reflecting on her friendship with Bennie Kratchmer on the day of his funeral, Ryn Donovan, a twelve-year-old Catholic girl, recalls the prejudice others showed toward him because he was a Jew. Bennie's death makes everyone think about the dignity of each person and the need to improve conditions rather than accept them as they are.
F	Beatty, Patricia Hail Columbia. Morrow, 1970. Columbia Baines, suffragette, sets a quiet town in Oregon in an uproar as she leads her niece into the championing of various causes.
F	Bloch, Marie Halun Displaced person. Lothrop, 1978. In the last months of World War II, Stefan, fourteen, and his father leave their home in the Ukraine and join the millions of refugees fleeing toward the west and freedom ahead of the Soviet army. Based on diaries and first-hand accounts of life in DP camps, this graphically portrays the inner feelings and fears of Stefan, who has never known freedom of thought or action and finds the idea terrifying.
F	Borton, Elizabeth I, Juan de Pareja. Farrar, 1965. A strong novel portraying the integrity, mutual respect and friendship of two men - one, the great Spanish painter Velazquez; and the other, his black slave, Juan de Pareja, who eventually gains his freedom and recognition as a painter and an individual.
F	Bosse, Malcolm J. The 79 squares. Crowell, 1979. No one is happy about the friendship that develops between Eric, a young boy, and Mr. Beck, an ex-con. The two work together constructively to plan and produce a lovely garden, but the townspeople try to destroy the relationship. The effect of "good intentions" makes this an unforgettable story in understanding the rights of others in the matter of friendship.

MIDDLE SCHOOL

CLASSIFICATION NUMBER	AUTHOR, TITLE, PUBLISHER, AND DATE
F	Burton, Hester The rebel. Crowell, 1972. Late 18th-century England and France is the setting for this compelling novel about an Oxford student who becomes involved in the French Revolution.
F	Cleaver Vera The mimosa tree. Lippincott, 1970. A penetrating and compassionate study of how poverty affects the morality of an Ozark family after they move to Chicago.
F	Dunn, Mary Lois The man in the box; a story from Vietnam. McGraw, 1968. A moving story of Chau-Li, a Montaguard boy who helps an American Green Beret after rescuing him from the very box in which his father had been killed.
F	Forman, James Ceremony of innocence. Hawthorn, 1970. Awaiting execution for his anti-Nazi activities, a German youth reflects on the events leading up to his impending death. A powerful story based on a true account.
F	Forman, James People of the dream. Farrar, 1972. A vivid portrayal of the tragic last days of chief Joseph's Nez Perce people as they are forced from their ancestral home to a reservation.
F	Forman, James Ring the Judas bell. Farrar, 1965. Realistic and suspense-filled account of the 1940 Civil War in Greece in its effect on a village. Points up the horrors of war and espouses peace.
F	Gates, Doris Blue willow. Viking, 1940 A small girl's love for a blue-willow plate is instrumental in bringing security and a better way of life for her migrant family.

MIDDLE SCHOOL

CLASSIFICATION NUMBER	AUTHOR, TITLE, PUBLISHER, AND DATE
F	George, Jean Craighead Julie of the wolves. Harper, 1972. Caught between two cultures - traditional Eskimo ways, and the modern American life style - thirteen-year-old Julie struggles for her own identity and future as she travels with a wolf pack in the vast Arctic tundra.
F	Ho, Mingong Sing to the dawn. Lothrop, 1975. Dawn, a young Thai girl, fights for a chance at higher education, even though her father and many others in the village believe that city life and further schooling are not for a girl.
F	Hunt, Irene No promises in the wind. Follett, 1970. A fifteen-year-old boy leaves an impoverished, unhappy home life to make his own way during the great depression of 1932.
F	Ish-Kishor, Sulamith Boy of old Prague. Pantheon, 1963. The horror of a pogrom climaxes this sensitive story about the relationship between an uneducated peasant boy and a Jewish scholar in the sixteenth century.
F	Jones, Weyman Edge of two worlds. Dial, 1968. After surviving a Commanche massacre in 1842, a young boy from Texas encounters Sequoyah and each finds that his survival depends on the humanity of the other.
F	Krumgold, Joseph Onion John. Crowell, 1959 Twelve-year-old Andy's friendship for a squatter on the town dump is unique and meaningful for both of them. When the Rotary Club decides to civilize Union John, the result is both sad and humorous, but all those involved gain a deeper understanding of the rights of others.

MIDDLE SCHOOL

CLASSIFICATION NUMBER	AUTHOR, TITLE, PUBLISHER, AND DATE
F	Lampman, Evelyn Sibley The Potlach family. Atheneum, 1976. Plum Longor and her family are Pacific Coast Chinook Indians. After being put off the reservation for many years her family and most of their Indian friends have forgotten Indian traditions and have taken their place in white society. When Simon, Plum's older brother, returns from the war and wants to revive these traditions, he meets with much resistance.
F	Levoy, Myron Alan and Naomi. Harper, 1977. Naomi, a French refugee, has sufferred from the events of World War II. Alan reluctantly becomes her friend and tries to help her recover from her ordeal. Naomi's mental health suffers a tragic setback when a fight starts over an anti-Semitic remark. The realistic and and unforgettable effects of war on a young girl's mind are competently portrayed.
F	Levy, Mimi C. Corrie and the Yankee. Viking, 1959. Corrie, a slave, helps an escaped and wounded white soldier to safety through the Underground Railroad.
F	Mehta, Rama The life of a Keshav; a family story from India. McGraw, 1969 Keshev's attending school causes hardships in his family and resentment among the villagers, who feel he is trying to escape his role in the proper, traditional order of village life.
F	Neville, Emily C. Berries Goodman. Harper, 1965. Berries' friendship with Sidney Fine, a Jewish boy, is ended by the influence of community prejudice.
F	Ofek, Uriel Smoke over Golan. Harper, 1979. A friendship between two boys, one an Arab and the other an Israeli, means mental anguish and adjustment for each after their respective countries become involved in the Yom Kippur War of 1973.

CLASSIFICATION NUMBER	AUTHOR, TITLE, PUBLISHER, AND DATE
F	Orgel, Doris The devil in Vienna. Dial, 1978. The shadow of World War II threatens the friendship between two thirteen-year-old girls, one French and one Jewish. The rise of the Nazis in Austria is graphically depicted by Inge, the Jewish girl, as she records her daily activities.
F	Petry, Anne Tituba of Salem Village. Crowell, 1964. Tituba, a woman slave living in Barbados, is brought to New England, where she becomes suspected of witchcraft and is one of three women convicted at the beginning of the Salem trials.
F	Roberts, Willo Davis Don't hurt Laurie. Atheneum, 1977. Laurie is repeatedly physically abused by her mother, Annabelle. To escape detection as a child abuser, Annebelle continually changes hospitals and addresses. With the aid of an understanding step-brother, Laurie finally gets the help she needs.
F	Sebestyen, Ouida Words by heart. Little, 1979 Prejudice and violent acts confront Lena and her family after she wins a spelling bee, and her father takes over a white man's job. An emotional, insightful look at one black family's struggle for equality in all-white community.
F	Strang, Celia Foster Mary. McGraw, 1979. Four unrelated children who have been abused and neglected are taken in by Aunt Mary Foster and her husband Alonzo. Her strength, resourcefulness, and honesty are attributes that are competently illustrated for children and the reader as well.
F	Taylor, Mildred Roll of thunder, hear my cry. Dial, 1976. Displeasing a white plantation owner, Cassie's family, who own their own land, struggle to keep it. Resisting rather than succumbing to the oppressive conditions around them distinguishes the lifestyle and values of this southern black family.

MIDDLE SCHOOLS

CLASSIFICATION NUMBER	AUTHOR, TITTLE, PUBLISHER, AND DATE
F	Underwood, Betty *The Tamarack tree*. Houghton, 1971. A young girl determined to be free as a woman becomes involved in the controversy centering around Prudence Crandall, who dared to admit black girls to her school in Connecticut in 1833.
F	Wartski, Maureen Crane *A boat to nowhere*. Westminster, 1980. Fleeing from agents of the new communist government in Vietnam, an old man and three children begin an endless and seemingly hopeless struggle for survival as boat people.
F	Watson, Sally *The Mukhtar's children*. Holt, 1968. Against the background of the Arab-Israeli conflict during the late 1940's this is an absorbing story of the effect that a newly established Israeli kibbutz has on a nearby Arab village, and of Joamine who is unhappy over her status as an Arab female.
F	Yep, Laurence *Sea glass*. Harper, 1979. Craig Chin, a Chinese-American teen, refuses to deny his Chinese heritage even though his well-meaning cousins tell him that this is what he must do if he is to succeed in his new suburban environment.

CLASSIFICATION NUMBER	AUTHOR, TITLE, PUBLISHER, AND DATE
291	Moskin, Marietta In search of God; the story of religion. Atheneum, 1979. Shows how in many ways the world's principle faiths share a common heritage with similarities in beliefs and symbolism.
301.15	Archer, Jules Riot! a history of mob action in the United States. Hawthorn, 1974. Describes mob action in the history of the U.S. from colonial days to the present, including the origins of such violence in racial, religious, and ethnic hostilities.
301.15	Feagin, Joe R. Ghetto revolts; the politics of violence in American cities. Crowell-Collier, 1973. What really triggers ghetto riots? What turns the grumbling of a few disaffected individuals into the violent thrusts of a group hell-bent on changing the world? This powerful book explores these questions more deeply than any single book has done before.
301.15	Haskins, James Street gangs: yesterday and today. Hastings, 1974. An historical discussion of urban street gangs in N. Y. City from the Irish toughs of the 1820's to the Italian mafiosi in the early 1900's to the Black and Puerto Rican teenage gangs of the present.
301.15	Liston, Robert A. Dissent in America. McGraw, 1971. An analysis of the nature of dissent in America from the Revolution to the present.
301.15	Liston, Robert A. Violence in America: a search for perspective. Messner, 1974. Examines cases of violence in America's history, and the causes and effects of violence on national attitudes and laws.

CLASSIFICATION NUMBER	AUTHOR, TITLE, PUBLISHER, AND DATE
301.2	Gregor, Arthur Stephen Lifestyles; an introduction to cultural anthropology. Scribner, 1978. An introduction to the diversity of behavior among the world's peoples focuses on such topics as family relations, puberty, and the status of women in different societies.
301.2	Mead, Margaret World enough; rethinking the future. Little, 1975. Provides an outline of some of the disappointments of our century of progress - and an eloquent plea by anthropologist Margaret Mead for a return to "a sense of our common humanity" before it is too late to stem the dehumanizing tide of runaway technology.
301.24	Liston, Robert A. Promise or peril? the role of technology in society. Nelson, 1976. Traces the history of man's progress from tools to technology and comments on the changes which specialization has brought about in industrial management.
301.24	Mead, Margaret Culture and commitment; the new relationships between the generations in the 1970's; rev. ed. Doubleday, 1978. In an updated edition of her earlier work, Mead considers the changes which the values of the '70's have made in relationships between the generations.
301.24	Schechter, Betty The peaceable revolution; the story of non-violent resistance. Houghton, 1963. The evolution of effective, bloodless protest against injustice is viewed in historical perspectives from Thoreau to Gandhi to the Freedom Riders.
301.32	May, Charles P. The uprooted. Westminster, 1976. The uprooted are those who have been forcibly relocated from one area to another with little or no say in the matter. May takes a look down through primarily American history to report on a number of such moves with an eye to determining whether they were good or bad.

HIGH SCHOOL

CLASSIFICATION NUMBER	AUTHOR, TITLE, PUBLISHER, AND DATE
301.32	Weisbord, Robert G. Genocide? birth control and the Black American. Greenwood Press, 1975.
301.4	Gutman, Herbert George The black family in slavery and freedom, 1750-1925. Panthon, 1976. Monumental work refutes popular assumptions about the effects of slavery on black family life. Extensive documentation.
301.4	Lee, Essie E. Marriage and families. Messner, 1978. A series of essays covering a wide range of topics related to marriage and the family.
301.41	Editorial research reports on the woman's movement. Congressional Quarterly, 1977. Eight reports on the family, women in the work force, reverse discrimination, single-parent families, women in sports, political aspects of abortion, the International Women's Year and child support.
301.41	Lerner, Gerda The majority finds its past; placing women in history. Oxford University Press, 1979. Includes some of the most important and influential articles written in women's history during the last ten years and compares 19th century feminism with that of the twentieth.
301.42	Fischer, Christinne, ed. Let them speak for themselves; women in the American West 1849-1900. Dutton, 1977.
301.42	Goodman, Elaine The family; yesterday, today, and tomorrow. Farrar, 1975. Defends the family as a useful, tenacious, somewhat flexible institution of society.
301.42	Komisar, Lucy The new feminism. Watts, 1971. Discusses sexism and the history of women's struggle to become respected human beings.

HIGH SCHOOL

CLASSIFICATION NUMBER	AUTHOR, TITLE, PUBLISHER, AND DATE
301.42	Landau, Elaine Woman, Woman! feminism in America. Messner, 1974. Discusses the role of women in American history, stereotypes and discrimination that have kept them from realizing their potential, and the move for equality in the 1960's and '70's.
301.42	Lerner, Gerda, ed. Black women in white America; a documentary history. Pantheon, 1972. Individual biographies arranged by field of achievement.
301.42	Miller Casey Words and women. Doubleday, 1976. Linguistic oppression of women is documented as the authors trace a psychosexual history of the English language in which man dominates and woman is subjugated.
301.42	Millstein, Beth We, the American women; a documentary history. Science research, 1977. Reviews a variety of traditional roles and changing attitudes affecting women, highlighting significant contributions made by both famous and lesser known ladies through the modern period.
301.42	Mitchell, Joyce Slayton Other choices for becoming a woman; rev. ed. Delacorte, 1976. Emphasizes independent thinking about a variety of issues from sexuality, drugs, and religion to high school curriculum summer employment and choosing a career or college.
301.42	Sherman, Julia A. On the psychology of women; a survey of empirical studies. 3d ed. Thomas, 1971.
301.42	Warren, Ruth A pictorial history of women in America. Crown, 1975. Detailed pictorial account of American women and their struggle to receive an adequate education, to gain the right to vote, and to achieve complete equal rights.

CLASSIFICATION NUMBER	AUTHOR, TITLE, PUBLISHER, AND DATE
301.435	Shanks, Ann Zane Old is what you get; dialogues on aging by the old and the young. Viking, 1976. Social problems, fear, lonesomeness and poverty are described, and the isolation imposed on older people by this culture is conveyed by this simple examination of a few lives.
301.44	Lens, Sidney Poverty yesterday and today. Crowell, 1973. The history of poverty in the U.S. - including immigrants, slaves, rural and urban workers - from the era of Drake to that of Nixon.
301.44	Levine, Israel E. The many faces of slavery. Messner, 1975. A history of involuntary servitude from prehistoric times to the present.
301.44	Liston, Robert A. The American poor; a report on poverty in the United States. Delacorte, 1970. A comprehensive and compassionate survey of poverty both urban and rural. Includes the shortcomings of the welfare system as well as the "culture of poverty" that results from many generations being at the lowest economic level.
301.44	Major, Geraldyn Hodges Black society. Johnson, 1976.
301.44	Making our way; America at the turn of the century in the words of the poor and powerless, compiled by William Loran and Jacqueline Kata. Dial, 1975. A collection of fourteen personal narratives written by poor immigrants and nonwhites living in America three-quarters of a century ago.
301.44	Meltzer, Milton Slavery I: From the rise of western civilization to the Renaissance. Cowles, 1971. Survey of slavery with emphasis on man's inhumanity to man that violated man's most fundamental right - the right to be and possess himself.

HIGH SCHOOL

CLASSIFICATION NUMBER	AUTHOR, TITLE, PUBLISHER, AND DATE
*301.45	Baldwin, James The fire next time. Dial, 1963.
	Forcefully and emotionally Baldwin describes black anger and disillusionment, pleads for a solution to race problems, and warns of the danger inherent in the current situation.
301.45	Billingsley, Andrew Black families in white America. Prentice, 1968.
301.45	Brooks, Gwendolyn The black position. Broadside, 1976.
301.45	Clark,Kenneth Bancroft Dark ghetto; dilemmas of social power. Harper, 1965.
	This indictment of the black ghetto in large American cities exposes the deterioration of human resources, the mental illness, unemployment, drug addiction, unstable family life, delinquency and the underlying causes of these problems.
*col.45	Cleaver, Eldridge Soul on ice. McGraw, 1968.
	In a collection of essays and open letters written from California's Folsom Prison, the author writes about the forces which shaped his life.
301.45	DuBois, W.E.B. The emerging thought of W.E.B. DuBois. Simon and Schuster, 1971.
	Selections by the black teacher, scholar, poet, novelist, and editor that cover such topics as education, economics, politics, segregation, World War I, social equality, Africa, etc.
301.45	Fox, Paul Poles in America. Arno, 1970.
301.45	Froman, Robert Racism. DeLacorte, 1972.
	First describing the scientist's viewpoint on races and the misuses of the term, Froman discusses genetic inheritance, the achievements and potentials of human beings of all races, and the infrequency of "pure' racial strains.

HIGH SCHOOL

CLASSIFICATION NUMBER	AUTHOR, TITLE, PUBLISHER, AND DATE
*301.45	Griffin, John Howard Black like me. Houghton, 1961 In describing his encounters with blacks and whites, Griffin not only reveals the depth of the gulf separating the races in the South but conveys the psychological impact of being inside someone else's skin.
301.45	Griffin, John Howard A time to be human. Macmillan, 1977. Griffin reviews some of his experiences of 1959 and goes on to discuss events in the civil rights movement since that time, changes in attitudes in both races, and that prejudice has not changed.
*301.45	Kellogg, Charles Flint NAACP: a history of the National Association for the Advancement of Colored People; vol. 1, 1900-1920. John Hopkins Press, 1967. Traces the development of the organization from its founding to its acceptance by the blacks.
301.45	Monte, Anita Racism. Simon and Schuster, 1972.
*301.45	Myrdal, Gunner An American dilemma; the Negro problem and modern democracy. Harper, 1962. Contemporary problems are explained in the light of historic, social and economic factors.
301.45	Pinkney, Alphonso Black Americans. Prentice, 1975.
301.45	Prugo, Albert Strangers in their own land; a history of Mexican-Americans. Four Winds, 1973. This is a history not only of the Mexican Americans from the first coming of the Spanish to this hemisphere up to the present time, but also a history of the unfair treatment of the Indians by the Spanish, then the Mexicans by the U.S., and finally the Mexican-Americans by other Americans.

HIGH SCHOOL

CLASSIFICATION NUMBER	AUTHOR, TITLE, PUBLISHER, AND DATE
301.45	Racism and mental health; essays, ed. by Charles V. Willie and others. University of Pittsburgh, 1973. Based on a series of conferences at Syracuse University, 1970-71 and conducted by the university's Department of Sociology.
301.45	Steiner, Stanley La raza; the Mexican Americans. Harper, 1970. Describes the struggle of Cesar Chavez and his striking California grape pickers, Tijerina's fiery leadership of his people in New Mexico, the Denver "chicano" movement and many others.
*301.45	Watkins, Mel, ed. To be a black woman: portraits in fact and fiction. Morrow, 1971. The editors have brought together selections from poetry, drama, biography and fiction that delve into the historic and present-day role of black women.
301.45	Yette, Samuel F. The choice: the issue of Black survival in America. Berkley, 1971. Documents, measures, proposals, and action taken by the government to repress and exterminate the black American.
305.4	Degler, Carl Neumann At odds: women and the family in America from the Revolution to the present. Oxford University Press, 1980. Bringing into historical perspective the critical conflict between women's right to equality of opportunity and the demands of the family, Degler shows how the modern family has been shaped by women's search for greater autonomy.
305.8	Gwaltney, John Langston Drylongso; a self-portrait of Black America. Random, 1980. Black Americans from all classes voice their feelings about Black nationalism, white rule, slavery, welfare, religion, and racial oppression.

HIGH SCHOOL

CLASSIFICATION NUMBER	AUTHOR, TITLE, PUBLISHER, AND DATE
309.1	Cooney, Timothy J. It's up to you: a guide to changing the system. Wahburn, 1971. Discusses how our present economic and political system perpetuates inequities, poverty, and discrimination; outlines what steps must be taken to bring about changes.
320	Bentley, Judith State government. Watts, 1978. A history of state government, ranging from colonial times to the present.
320.973	Chisholm, Shirley The good fight. Harper. 1975. The author describes how, as a black woman, she ran as a candidate for the Presidency. The book is also the story of her continuing struggle for the reform of American politics.
320.973	Lawson, Donald E. FDR's New Deal. Crowell, 1979. This is an examination of the policies of the New Deal and the personalities who shaped them which evokes a strong sense of the era in which these events took place.
320.973	Liston, Robert A. The American political system; a background on democratic procedure. Parents', 1972. Examines with reasonable objectivity the American political system, the criticism leveled against it and the possibilities for reform.
321.9	Archer, Jules Police state; could it happen here? Harper, 1977. Studies historical and contemporary police states, including Nazi Germany, Communist Russia, and the totalitarian regimes in Latin America, and reviews the many occasions in U.S. history when personal freedom has been threatened.
322	Dorman, Michael Confrontation; politics and protest. Delacorte, 1974. A detailed survey of the various kinds of confrontations that have taken place in the U.S. since the 1950's when the nonviolent boycotts and sit-ins of the civil rights battle began.

HIGH SCHOOL

CLASSIFICATION NUMBER	AUTHOR, TITLE, PUBLISHER, AND DATE
322	Madison, Arnold Vigilantism in America. Seabury, 1973. Traces the origins and spread of vigilantism in America stressing the vigilanties' arbitrary attitude toward law and disrespect of human liberties.
322.43	Collier, Zena Seven for the people; public interest groups at work. Messner, 1979. Public-interest groups such as the American Civil Liberties Union, Common Cause, and the National Organization for Women strive to protect the rights and freedoms guaranteed under the Constitution.
323.1	Nabokov, Peter, ed. Native American testimony; an anthology of Indian and white relations, first encounter to dispossession. Crowell, 1978. A history of the native Americans' response to the white explorers, traders, settlers, soldiers, and government officials.
323.4	Ayars, James Sterling We hold these truths; from Magna Carta to the Bill of Rights. Viking, 1977. A brief background of the ideas of liberty and equality plus sketches of three courageous men who fought for freedom. Includes George Mason, who refused to sign the Constitution of the U.S. because it had no Bill of Rights.
323.4	Boggan, E. Carrington The rights of gay people; the basic ACLU guide to a gay person's rights. Dutton, 1975. A thorough explanation of the rights of gays under present law presented in a question-and-answer format.
323.4	Burke, Joan M. Civil rights; a current guide to the people, organizations and events, 2d ed. Bowker, 1974.

CLASSIFICATION NUMBER	AUTHOR, TITLE, PUBLISHER, AND DATE
323.4	Chambers, Bradford, ed. Chronicles of Negro protest; a background book for young people; documenting the history of black protest.
*323.4	Dorman, Michael Witch hunt; the underside of American democracy. Delacorte, 1976. Traces government investigations of communist and subversive activities in the U.S.
323.4	Fraenkel, Osmond Kessler The rights we have; 2d ed. Crowell, 1974. Discusses the Bill of Rights and the respective roles of the Supreme Court and Congress in determining how American Constitutional rights are upheld. Also covers such diverse matters as military trials, rights of vagrants, abortion, symbolic speech, and racial discrimination.
323.4	Hoyt. Olga G. Freedom of the news media. Seabury, 1973. In the introduction the authors state that their focus is on two main questions; is there a serious threat to freedom of the news media in the U.S. and is the press acting responsibly or irresponsibly?
323.4	Kluger, Richard Simple justice; the history of Brown vs. Board of Education and Black America's struggle for equality. Knopf, 1975. Scholarly study of the background of the 1954 Supreme Court decision and its aftermath. Extensive documentation mirrors America's social, political and racial attitudes.
323.4	Levine, Alan The rights of students; the basic ACLU guide to a students' rights. Dutton, 1973. A concise guide treating the civil rights of public school students in such areas as: personal appearance, rights under the First Amendment, due process in disciplinary proceedings, records, grades, marriage, and pregnancy.

HIGH SCHOOL

CLASSIFICATION NUMBER	AUTHOR, TITLE, PUBLISHER, DATE
323.4	Lieberman, Jethro K. Privacy and the law. Lothrop, 1978. Surveys the development of present-day laws of privacy in the U.S. and reviews the growing intrusions in our personal lives with which those laws must keep pace.
323.4	Loescher, Gil Human rights; a global crisis. Dutton, 1978. Discusses what human rights are, and their violations throughout the world today, with specific examples cited in various countries. Also outlines the efforts of organizations and individuals to protect these rights.
323.4	Neier, Aryah Defending my enemy; American Nazis, the Skokie case, and the risks of freedom. Dutton, 1979. Focuses on the debate which lasted for 16 months, during 1977 and 1978, on whether or not American Nazis would march in Skokie, Illinois, a Chicago suburb mainly inhabited by Jewish refugees.
325.4	Roff, Susan C. The rights of women; the basic ACLU guide to a women's rights. Dutton, 1973. This guide to women's rights under existing American laws discusses the Constitutional concept of "equal laws protection," the proposed Equal Rights Amendment to the Constitution, rights against discrimination in employment and education, the treatment of women in the mass media, laws affecting women as criminals and as victims of rape, divorce, name changing, etc.
323.4	Shapiro, Andrew O. Media access; your rights to express your views on radio and television. Little, 1976. The focus of this study is an analysis of the aspect of broadcasting law which requires radio and television authorities to provide airtime to concerned citizens for expression of alternative viewpoints.
323.4	Snyder, Gerald S. The right to be informed; censorship in the United States. Messner, 1976. The author examines censorship as it relates to books, television, films, pornography, sex education, student rights, the press, and the government.

HIGH SCHOOL

CLASSIFICATION NUMBER	AUTHOR, TITLE, PUBLISHER, AND DATE
323.4	Snyder, Garald S. The right to be let alone; privacy in the United States; Rev. ed. Messner, 1976. From Colonial days to the present, the author traces the history of the right to privacy.
323.4	Stevens, Leonard Arthur Equal! the case of integration vs. Jim Crow. Coward, 1976. Reviews the courtroom decisions that first institutionalized and then legally ended the Jim Crow segregationist customs that developed in America and especially in the south.
323.4	Stevens, Leonard Arthur Trespass; the people's privacy vs. the power of the police. Coward, 1977. A review of the U.S. Supreme Court case, Mapp vs. Ohio, 1961. This Fourth Amendment ruling, involving a young black woman in Cleveland, Ohio, prevents state courts from accepting evidence of crime seized by law officers in an unlawful search.
323.409	Archer, Jules You can't do that to me! famous fights for human rights. Macmillan, 1980. A history of the struggle for human rights, from ancient times to the present.
323.42	Chafe, William Henry Civilities and civil rights; Greensboro, North Carolina and the black struggle for freedom. The story of how one southern city was forced to deal with the civil rights movement.
324	Chute, Marchette The green tree of democracy. Dutton, 1971. This is an absorbing history of the right to vote from 1619 to the present.
324	DeCrow, Karen Sexist justice. Random, 1974. A radical feminist attempts to raise the collective consciousness of the American public as she cites court decisions and case histories that illustrate the position of women as victims of the U.S. legal system.

CLASSIFICATION NUMBER	AUTHOR, TITLE, PUBLISHER, AND DATE
324	*From parlor to prison, five American suffragists talk about their lives*, ed. by Sherna Gluck. Random House, 1976. Five unknown women, suffragists during the early twentieth century, look back upon the motives and strategies which made them fight on in the face of social censure.
324	Loeb, Robert H. *Your guide to voting.* Watts, 1977. Discusses voting; its relationship to the media, taxes, the federal budget, and local, state and national policies, and the importance of being an enlightened voter.
325	Friedel, Mieczyslaw W. *This Polish blood in America's veins*. Vantage, 1978. Sketches from the Lives of Polish immigrants and their descendants in America.
325	Haskins, James *The new Americans; Vietnamese boat people*. Enslow, 1980. This book discusses the mass exodus from Vietnam as a result of the war and describes the lives of the Vietnamese who found refuge in the U.S..
325	Hoexter, Corinne K. From Canton to California; the epic of Chinese **immigration**. Four Winds, 1976. A history of the Chinese in the United States from their early days in California to the present.
R325	Wayne Moquin and others *Makers of America; a survey of ethnic diversity in the United States*. Encyclopaedia Britannica, 1971. 10vols. Illustrates issues of ethnic pluralism, immigration, nativism, and race, along with legal, political, social, and other pertinent cultural matters.
325	Meltzer, Milton *The Chinese Americans*. Crowell, 1980. Recounts the experiencesof the Chinese in America, celebrating their significant contributions to the making of America despite the racial prejudice they encountered.

CLASSIFICATION NUMBER	AUTHOR, TITLE, PUBLISHER, AND DATE
325	Meltzer, Milton Taking root: Jewish immigrants in America. Farrar, 1976. From many sources, including the experiences of his own family, the author has assembled a detailed picture of the daily life of the newcomer, containing descriptions of the horrors of child labor, sweatshops, and tenement life, and also an account of the immigrants' remarkable assimilation into American society.
325	Wytrwal, Joseph A. The Poles in America. Lerner, 1969. History of the Poles in the New World from the settlement at Jamestown to their present day contribution to American life.
326	Aptheker, Herbert A documentary history of the Negro people in the United States. Citadel, 1969-1974. 3 vols. Arranges in chronological order hundreds of pieces of documentary evidence, including articles, essays, pamphlets, diary excerpts, speeches and portions of memoirs pertaining to the Afro-American experience.
326	Bayliss, John F. Black slave narratives. Crowell-Collier, 1970.
326	Bennett, Lerone Before the Mayflower; a history of black America. 4th ed. Johnson, 1969. The author traces the story from the ancient Africa to the present-day.
326	Bennett, Lerone Black power U.S.A.; the human side of reconstruction, 1867-1877. Johnson, 1967. Studies the growth in power of black Americans for a brief period after the Civil War.
326	Bennett, Lerone The shaping of Black America. Johnson, 1975. The author's revelations of the reality of the black experience in America range from 1619, when John Rolfe witnessed the arrival of the first Africans in Virginia, to the 1970's.

CLASSIFICATION NUMBER	AUTHOR, TITLE, PUBLISHER, DATE
*326	Bontemps, Arna Wendell Great slave narratives. Beacon, 1969. A collection of autobiographies written by slaves.
326	Bontemps, Arna Wendell 100 years of Negro freedom. Dodd, 1961. Authoritative and well-written account of the struggle of blacks for full status as free citizens with emphasis on the lives of men who have devoted their energies to this cause.
326	Bontemps, Arna Wendell We have tomorrow. Houghton, 1945.
326	Botkin, Benjamin Lay my burden down; a folk history of slavery. U. of Chicago, 1945.
326	Broderick, Francis L. W.E.B. DuBois; Negro leader in a time of crisis. Stanford, 1959.
326	Cable, Mary Black odyssey; the case of the slave ship Amistad. Viking, 1971.
*326	DuBois, William Edward The souls of black folk; essays and sketches. New American Library, 1969. This volume of essays projects DuBois' view that it is beneath the dignity of a human being to beg for those rights that belong to all mankind.
326	Ebony pictorial history of black America, by the editors of Ebony. Johnson, 1973. 4 vols. The first three volumes form an extended essay on the odyssey of a people, while volume four reviews current black political, economic and educational activities and surveys recent accomplishments of blacks in the performing arts and sports.
326	Fishel, Leslie H. The black American; a documentary history. Scott, Foresman, 1976.

CLASSIFICATION NUMBER	AUTHOR, TITLE, PUBLISHER, AND DATE
*326	Franlin, John H. From slavery to freedom; a history of Negro Americans; 4th ed. Knopf, 1974. A definitive survey of the black experience in America.
326	Genovese, Eugene D. Roll, Jordan, roll; the world the slaves made. Pantheon, 1974. An in-depth evaluation of the institution of slavery, highlighting the role of black religion and other positive manifestations of black culture.
326	Henkle, Henrietta Let my people go; the story of the underground railroad and the growth of the abolition movement, by Henrietta Buckmaster, pseud. Peter Smith, 1959.
326	Higgins, Chester Some time ago; a historical portrait of black Americans from 1850-1950. Doubleday, 1960. This book of photographs chronicles one hundred years of the Black experience in America.
326	Huggins, Nathan I. Black odyssey; the Afro-American ordeal in slavery. Pantheon, 1977. A fluidly written treatise in which the institution of slavery as once practiced in the U.S. is viewed as a tyranny anomalous to the supposedly free society in which it existed.
326	Katz, William Loren, comp. Eyewitness: the Negro in American history; 3d ed. Pitman, 1974. For the most part this story is told in the words and pictures of those who made history.
326	King, Martin Luther Stride toward freedom. Harper, 1958. An examination of the Montgomery bus boycott.
326	Klagsbrun, Francine Freedom now! the story of the abolitionists. Houghton, 1972.

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326	Litwack, Leon F. North of slavery; the Negro in the free states, 1790-1860. University of Chicago, 1961.
326	Nichols, Charles H., ed. Black men in chains; narratives by escaped slaves. Lawrence Hill, 1972.
326	Ofofsky, Gilbert Puttin' on ole massa; the slave narratives of Henry Bibb, William Wells Brown, and Solomon Northup. Harper, 1969. Eloquent testimonials by three slaves that illustrates, with humor and wit, the ability of the mind to evade enslavement.
326	Redding, Jay Saunders They came in chains; Americans from Africa. Lippincott, 1973.
326	Richardson, Ben Albert Great Black Americans; 2d rev. ed. Crowell, 1976. A compilation of 31 biographies of blacks who are or were leaders in the fields of music, public affairs, science and sports.
326	Sloan, Irving J. Blacks in America, 1492-1977; a chronology and fact book; rev. and enl. ed. Oceana, 1977.
326	Weinstein, Allen, ed. American Negro slavery; a modern reader. Oxford U. Press, 1973.
328.73	Fribourt, Marjorie G. The U.S. Congress; men who steered its course, 1787-1867. Macrae, 1972. The history of the U.S. Congress from its inception to the end of the Civil War. It is presented through the writings of its members.
328.73	Goode, Stephen The new Congress. Messner, 1980 Examines Congress's legislative procedures, the decline of certain traditions, as well as the nature and extent of changes that have enabled Congress to challenge the president over war, impeachment, and the division of governmental powers.

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328.73	Liston, Robert A. We, the people? Congressional power. McGraw, 1975. Takes a generally positive but critical look at the U.S. Congress and suggests ways to make Congress more effetive.
328.73	Sagstetter, Karen Lobbying. Watts, 1978. Briefly surveys the history of lobbying and explains the lobbyist's job, responsibilities, and strategies and in the governmental structure.
331	Hoffman, Edwin Fighting mountaineers. Houghton, 1979. Relates seven historical episodes which demonstrate how the struggle for justice has been a part of the heritage of the people of Appalachia.
333.7	Branley, Franklyn Mansfield Energy for the 21st century. Crowell, 1975. Explains the uses of energy and describes its various sources with emphases on future methods of energy production.
333.7	Commoner, Barry The poverty of power; energy and the economic crisis. Knopf, 1976. Noted environmentalist Barry Commoner explains the connection between the environmental crisis, the energy crisis, and the ailing economy.
333.7	DiCerto, Joseph J. The electric wishing well; the solution to the energy crisis. Crowell-Collier, 1976.
333.7	Marshall, James Going, going, gone: the waste of our energy resources. Coward, 1976. Examines the present and future sources of energy, the ways it is being wasted, and some of the possible solutions to the present energy crisis.

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333.7	Pringle, Lawrence P. Energy power for people. Macmillan, 1975. An introduction to the earth's energy resources and to promising new alternatives to the traditional sources of energy.
333.7	Szule, Tad The energy crisis; rev. ed. Watts, 1978. Discusses the energy crisis, whether or not it could have been prevented and President carter's energy program and the Alaska pipeline.
333.79	Branley, Franklyn M. Feast or famine? the energy future. Crowell, 1980.
335	Ebenstein, William Today's isms; communism, facism, capitalism, socialism; 7th ed. Prentice, 1973. A discussion of the main represenatives of each side - communism and facism on the totalitarian side, capitalism and socialism on the democratic.
335	Suskind, Richard By bullet, bonb and danger; the story of anarchism. Macmillan, 1971.
335.4	Surveys the history of communism, examines the emergence and implications of Curocommunism, and considers the impact of communism upon Third World politics.
335.4	Harrington, Michael Socialism. Bantam,, 1972. Comprehensive, thought-provoking, the gracefully written scrutiny of the elements influential in the evolution of socialism, examines the past as an indicator of the direction of the future that Harrington suggests will see the creation of a socialist state.
338	Archer, Jules Hunger on planet earth. Crowell, 1977.
338	Blumberg, Rhoda Famine. Watts, 1978.
339.4	Batchelder, Alan Bruce The economics of poverty; 2nd ed. Viley, 1971.

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340	Forman, James A. Law and disorder. Nelson, 1972. How the common law of the U.S. evolved from tribal times to the present day.
342.7	Pritchett, Charles Herman The American constitutional system. 4th ed. McGraw, 1976.
342.73	Kohn, Bernice The spirit and the letter; the struggle for rights in America. Viking, 1974 Explores the basic civil rights and liberties of all Americans as guaranteed by the Constitution and its amendments, and as interpreted by a series of vital Supreme Court decisions.
342.73	Lawson, Donald Elmer The changing face of the Constitution; prohibition, universal suffrage and women's rights, civil rights, and religious freedom. Watts, 1979. Showing that the Constitution is a living document to which amendments have been added, the author examines the attitudes of Supreme Court Justices toward such issues as prohibition, universal suffrage, civil rights, and religious freedom.
342.73	Murphy, Paul L. The Constitution in crisis times, 1918-1969. Harper, 1972 Analyzes the Constitutional revolution of the twentieth century in its histroical and social setting, stressing the trend from emphasis on property rights in the 1920's to protection of individual liberty in the post World War II period.
347	Hanna, John P. Teenagers and the law. Ginn, 1975
347.9	Acheson, Patricia C. The Supreme Court, America's judicial heritage. Dodd, 1961. The history of constitutional law in the U.S., developed through some crucial cases including school segregation decisions.

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347.9	Goodman, Elaine The rights of people, the major decisions of the Warren Court. Farrar, 1971. Easily undsestood, succinct explanations of Supreme Court decisions on 9 major topics during the years 1953 to 1969.
353	Ferguson, John H. The American system of government. 13 ed. McGraw, 1977.
353	Liston, Robert A. Getting in touch with your government. Messner, 1975. Offers general and specific ways the average citizen can influence our government, including addresses where answers to questions and help for specific problems can be obtained.
353	Margruder, Frank Abbott American Government. Allyn, 1979.
353.03	Fincher, Ernest Barksdale The Presidency; an American invention. Abelard, 1977. Examines the office and powers of the Presidency citing specific actions, decisions, and ideas of different Presidents.
355.4	Goode, Stephen Guerrilla warfare and terrorism. Watts, 1977. A study of the revolutionary and the policital changes brought about in many countries by guerrilla warfare.
362.4	Haskins, James The quiet revolution: the struggle for the rights of disabled Americans. Crowell, 1979. Focuses on the human and civil rights that the handicapped are campaigning for, and the various methods they are using to bring change to society and make it more aware of the needs of the disabled.

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364.36	Hyde, Margaret O. *Juvenile justice and injustice*. Watts, 1977. Discusses the problems of the juvenile justice system, proposed legislation to modify it, and exisitng community programs that help youthful offenders.
382	Howe, Russell W. *Weapons: the international game of arms, money and diplomacy*. Doubleday, 1980. Investigates the armaments industry, revealing why the U.S., the Soviet Union, Western Europe, and Israel export large amounts of arms and military equipment for diplomatic leverage and cash.
811.08	Kramer, Aaron, ed. *On freedom's side; an anthology of American poems of protest*. Macmillan, 1972. This is a collection of more than 160 poems by well known poets, covering a 300-year-period.
940.53	Hellman, Peter *Avenue of the righteous*. Atheneum, 1980. Portraits of uncommon courage displayed by and the Christians and the Jews in Europe during the Nazis occupation.
959.7	Lifton, Betty Jean *Children of Vietnam*. Atheneum, 1972. Interviews and photographs reveal a stark simplicity the disastrous effects of the Vietnamese conflict on children.
970.3	Kreober, Theodora *Ishi; last of his tribe*. Parnassus Press, 1964. A moving account of an Indian who was the sole survivor of the Yahi tribe.
975	Blassingame, John W. *The slave community; plantation life in the antebellum South*; rev. ed. Oxford, 1979.

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Examines black antebellum culture and the slave family, detailing courtship practices and wedding ceremonies, childbearing, familiar roles, language, and discipline.

978.9 Folsom. Franklin
Red power on the Rio Grande: the native American Revolution of 1680. Follett, 1973.

Vividly outlines the reasons for the Pueble Indians' uprising against their Spanish conquerors in their fight for freedom 100 years before the American Revolution.

B Faber, Doris
Bella Abzug. Lothrop, 1976.

A biography of Congresswoman Bella Abzug who has crusaded for civil liberties, women's rights, and U.S. withdrawal from Southeast Asia.

B Bedoukian, Kerop
Some of us survived; the story of an Armenian boy. Rarrar, 1978.

Kerop Bedoukian gives a personal account of the terrible period from 1915-1926 when the Armenians were horribley persecuted by the Turks during the Armenian Holocaust.

B Douglass, Frederick
Narrative of the life of Frederick Douglass, an American slave. Harvard U. Press, 1960.

B Sterne, Emma Gelders
His was the voice: The life of W.E.B. DuBois. Macmillan, 1971.

Relying heavily on DuBois's writings and speeches, the author has reconstructed the personality of a man whose words and actions laid the groundwork for the black militant movement of today.

B Frank, Anne
The diary of a young girl. Doubleday, 1967.

Two Jewish families went into hiding in the abondened half of a warehouse in Amsterdam during the Nazi occupation. Anne, the 13-year-old recorded what she saw and felt about the relationships of eight people

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	living under the strains of hunger, of crowded housing, and fear of discovery and death.
B	Kelen, Imre Dag Hammarskjold: a biography. Meredith, 1969. A brief, anecdotal presentation with numerous quotes from Hammarskjold's writings.
B	Jacobs, Harriet Brent Incidents in the life of slave girl. Harcourt, 1973. Related with the simplicity and discerning candor borne of painful recollections this moving narrative is a woman's account of her slavery in the early 19th century.
B	Bennett, Lerone What manner of Man: a biography of Martin Luther King, Jr. Johnson, 1968. The author recalls Martin Luther King's childhood, education, accomplishments as a Baptist minister, leadership in the black civil rights movement, winning the 1964 Nobel Peace Prize and tragic death in 1968.
B	Daugherty, James H. Abraham Lincoln. Viking, 1943. Brings out the spiritual strength of a man concerned with the dignity of his fellow man and the preservation of a free country.
B	O'Neill, Judith Martin Luther. Lerner, 1979. Biography included a brief look at some of Martin Luther's via philosophy. His story represents freedom of thought as well as freedom of religion.
B	Goldman, Peter Louis The death and life of Malcolm X. Harper, 1973. An eloquent and ambitious examination of the later years of the revered black leader.

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B	Davis, Daniel S. *Mr. Black labor; the story of A. Phillip Randolph, father of the Civil Rights movement*. Dutton, 1972. The life of a man dedicated to the principles of economic justice for the black worker.
B	Hamilton, Virginia *Paul Robeson; the life and times of a free black man*. Harper, 1974. A biography of the world famous actor and singer who lost much of his popularity when it became unwise to champion the cause of the oppressed.
B	Wright, Charles H. *Robeson: labor's forgotten champion*. Balamp, 1975.
B	Roosevelt, Eleanor *The autobiography of Eleanor Roosevelt*. Harper, 1961.
B	Scott, John Anthony *Woman against slavery; the story of Harriet Beecher Stowe*. Crowell, 1978. Focuses on the family background and early experiences which led to the creation of Harriet Beecher Stowe's *Uncle Tom's Cabin*, a work that had an unequaled impact on public opinion.
B	Grahm, Shirley *Booker T. Washington*. Messner, 1955. This sympathetic biography of the great black educator is warm and human in its description of a struggle against almost overwhelming odds, culminating in the establishment of the Tuskegee Normal and Industrial School.
920	Bennett, Lerone *Pioneers in protest*. Johnson, 1968. In this collection of 17 biographies, journalist-historian Lerone Bennett has told the story of twenty men and women, black and white, who have pioneered in the field of black protest.
920	Haley, Alex *Roots*. Doubleday, 1976.

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	Ingenious blending of factual and fictional style as author traces his ancestry.
920	Haskins, James A piece of the power; four black mayors. Dial, 1972.
920	Newlon, Clarke Famous Mexican-Americans. Dodd, 1972. Brief biographies of twenty Mexican-Americans who have made signigicant contributions in government, sports, entertainment, education and other fields.
920	Williams, Selma R. Demeter's daughters; the women who founded America, 1587-1787. Atheneum, 1975. A well-researched account of women in America from pre-colonial times to the American Revolution.
F	Collier, James Lincoln The Winter Hero. Four Winds, 1978. Based on Shay's Rebellion in 1786-87. Fourteen-year-old Justin joins neighboring farmers in their fight against the wealthy landowners who are protected by the Massachusetts government. The farmers rebelled after losing their land and possessions to the landowners because of unfair taxation and lack of money to pay debts. Insights into post-Revolutionary injustices are accurately portrayed.
F	Lewis, Elizabeth To beat a tiger: one needs a brother's help. Holt, 1956. The agony of hunger and exposure, the shame of beggary and thievery, and the inextinguishable feeling of comradeship and hope are vividly portrayed in this story of 16 boys who struggle together to survive in Shanghai during the Japanese occupation.
F	Peck, Robert Newton Fawn. Little, 1975. Fawn, son of a Mohawk woman and a French Jesuit, struggles to find his

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	allegiance in the midst of the war between the French and the British in 1758.
F	Perez, Norah A. The passage. Linppincott, 1975.
	Fourteen-year-old Cathleen and her family are among the famine victims of 1847 who travel from Ireland to Canada searching for a better way of life. This grim story depicts the injustices they encountered along the way.
F	Suhl, Yuri On the Other Side of the Gate. Watts, 1975.
	A young couple's efforts to smuggle their baby son out of the Polish ghetto during World War II is the central theme of this moving story that also depicts the brutality of the Nazis and the misery of the Jews.

*For mature readers.